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# MOTIVES

TO

# The Study of Hebrew:

COLLECTED BY

*The RIGHT REV. the LORD BISHOP of ST. DAVID'S.*

IN TWO PARTS.

## PART I.

*SECOND EDITION.*

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If the Preterite and Future tenses, and the formation of them be well learned, which is no great work, [*one single page in the Hebrew Primer*, p. 9.] all the difficulty of the Hebrew Conjugations is overcome.

ROBERTSON, *First Gate.*

*(See also the fourth Paragraph in* p. viii. *below.)*

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If he first learns the Hebrew without Points, which may be done in less time than can be easily imagined, he will find it much easier to add to his knowledge the application of the vowel points, pauses, and accents, than to learn them altogether.

DR. SHARPE'S *Dissert. Præf.* p. viii.

## CONTENTS TO PART I.

I. Melancthonis et Lutheri sententiæ de Hebraæ Linguæ studio.

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III. An Earnest Persuasive.

IV. Ad Scholarum Magistros.

V. Jani Drusii Testimonium de insigni exemplo maturi profectus in Linguis Orientalibus.

VI. Examples of self-taught Hebraists.

Extracts from Mrs. BOWDLER'S Life of Miss SMITH.

Tho' I do not think every Christian is bound to understand the Scripture in the original languages (that being impossible to the far greater number); yet I should suspect he made but slight account of his religion, who having capacity, opportunity, and leisure, neglected this or any other means of understanding the inspired writings in such a manner, as would enable him to taste and relish the whole beauty and force of them.

DR. JOHN ROBERTSON'S *True and ancient manner of reading Hebrew without Points.*

# MOTIVES

TO

# THE STUDY OF HEBREW.

## MELANTCHONIS ET LUTHERI SENTENTIÆ DE HEBRÆÆ LINGUÆ STUDIO.

### *MELANTCHONIS.*

SCIO *(ait egregius et modestus vir)* me vix primis labiis degustasse litteras Latinas, Græcas, et Ebraicas. Sed tamen hoc ipsum, quod didici, quantulumcunque est, propter judicium de Religione, OMNIBUS MUNDI REGNIS OMNIUMQUE OPIBUS LONGE ANTEPONO.—

Est nostri officii juventutem adhortari, ut hoc donum *(linguæ Hebrææ)* quod Deus semper in Ecclesia excitavit, et studiis doctorum conservari voluit, tueantur, ac sciant se laborem sumere in MUNERE DIVINO PROPAGANDO, ET IN VERIS ECCLESIÆ OPIBUS DEFENDENDIS.

De linguæ hujus studio hoc vos oro et obtestor, ut cogitetis donum linguarum in Ecclesia divinitus excitari; et velle Deum, ut NOSTRA DILIGENTIA ID MUNUS TUEAMUR. Et laudat servos, qui talenta collocarant in fœnus; et minatur ignavis, inquiens: Habenti dabitur; et non habenti, etiam id quod videtur habere, auferetur. (Op. Tom. III. p. 812. 821, et ad finem Orat.)

Necesse est in Ecclesia conservari linguæ Ebrææ cognitionem, cum et Prophetarum libri Ebræi sint, et Apostolica phrasis magna ex parte Ebræa sit.— Nec dubium est semper in Ecclesia aliquos fuisse ejus linguæ gnaros; etsi enim extant interpretationes necessariæ populo, et profecto non contemnendæ, tamen Deus semper vult testes aliquos illarum interpretationum esse. Vult in locis obscuris consuli fontes. Id beneficium Dei cognoscamus, et læti ac grati hanc linguam discamus, et QUAM PLURIMOS AD EAM DISCENDAM INVITEMUS.

Quanto fit illustrior sententia Prophetarum iis, qui fontes norunt, experti judicare possunt. Illud constat, VALDE DELECTARI BONAS MENTES

CERTITUDINE SENTENTIÆ, cum nota sit prophetarum lingua.

Hieronymum adfirmo optime meritum esse, quod Prophetica scripta Latinę reddidit. Bene meriti sunt et Septuaginta, aut quicunque alii fuerint, qui Græce reddiderunt. Sed tamen in utraque interpretatione multa esse mendosa, plurima obscura, manifestum est. NECESSARIA EST IGITUR EX FONTIBUS EMENDATIO. *(Monitum Lectori præfixum Avenarii Grammaticæ Heb.)*

*LUTHERI.*

Scio quantum mihi *(cognitio linguæ Ebrææ)* contra meos hostes profuerit. Quare hac quantulacumque cognitione INFINITIS MILLIBUS AUREORUM carere nolim.

Et vos quoque dabitis operam, qui aliquando docebitis Religionem, ut hanc linguam discatis, si non pecora campi et indoctum vulgus haberi vultis.—Sæpe monui ut Ebræam linguam disceretis.—Studium quod in hanc linguam discendam collocatur, Missa quædam, seu Cultus Dei, merito vocari possit. Quare serio vos hortor, ne eam negligatis. Periculum enim

est, ne Deus hac ingratitudine offensus privet nos non solum cognitione hujus sacræ linguæ, sed et Græcæ et Latinæ, et totius Religionis.

Sed præterquam, quod pars cultus divini est hoc studium, continet etiam maximam utilitatem. Si enim aliqui futuri sunt THEOLOGI, sicut necesse est, (neque enim omnes Jura et Medicinam discemus,) oportet eos esse munitos contra PAPATUM, et alios, qui cum unam Ebræam vocem sonare didicerunt, statim putant se Magistros hujus sacræ linguæ. Ibi nisi nos eam tenuerimus, tanquam asinis illudent et insultabunt. Sin autem nos quoque muniti fuerimus cognitione hujus linguæ, poterimus eis impudens os obstruere.—(*Comment. in* Psalm XLV.)

## *ALIORUM TESTIMONIA.*

### DE FACILITATE LINGUÆ HEBRÆÆ.

Docet experientia pueros septennes, senes, fæminas, atque adeo Principes, laboris ut plurimum impatientes, discere posse linguam Hebræam, cujus rei exempla exhibent Goezius, Buxtorfius, Haymannus. (SIMONIS, *Introd. ad Ling. Heb.*)

Paula et Eustochium Hieronymo ἐμαθητευσαν. Quin Blæsilla, Paulæ filia, paucis diebus difficultates linguæ sanctæ superavit, adeo ut in discendis canendisque Ebraicis Psalmis cum matre contenderet.

Origines jam grandævus contra naturam ætatis et gentis suæ Ebraice didicit.—Sturmius septuagesimo ætatis anno Ebræam linguam didicit.—Non defuerunt his proximis annis, inquit Franzius p. 56. omnium ordium Venerandi Senes, qui hoc pietatis exercitium suæ senectutis divinam voluptatem constituerunt.

Habet et Belgium in *utroque sexu*, qui in linguarum Originalium studia sedulo incumbunt. (Sixtinus Amama *Paræsi de excitandis SS. linguarum studiis.)*

Quod paradigma (פקד) si vel cum sodali, vel etiam solitarie, bene exerceatur, nulla dehinc fere in universa lingua restabit difficultas. (Opitius *Consilio de stud. Heb.)*

Lingua Hebræa, qualis in Codice Heb. V. T. habetur, paucissimis absolvitur vocabulis: quisquis enim 5642 voces memoria tenet, ille totum Hebraismi

complexum habet; cum contra lingua Græca ultra vocabula 80000 contineat. (SIMONIS, Introd. p. 22 & 15.)

Talis est hæc lingua, ut haud decimam temporis et laboris partem postulet, quam Latina vel Græca, ut tradunt ejus insigniores magistri. Si quis enim menses aliquot in eam impendat, (*menses, non annos*, sic Erpenius) facile bonos progressus faciet. *Bimestris vel trimestris industria sufficiet* (sic Amama,) *ut mediocriter quis addiscat: annum vero non requirit, ut omnia ejus difficultas feliciter superetur.* Qui vero tantillum temporis ab aliis negotiis, et studiis, imo a ludis, abstrahere nolit; tam pretioso thesauro se plane indignum reddit; qui vero experietur, laboris fructus haud pœnitendos brevi reportabit. (WALTON.)

Facilitas vero istarum litterarum recte atque ordine perceptarum tanta erit, ut vere possim confirmare, plus UNO AUT ALTERO MENSE in iis, quam in Græcis aut Latinis toto fere anno profici posse. (MARTINII Præf. Τεχνολ *Heb.*)

Testatur ipse Picus Mirandulanus in epist. ad Marsilium Ficinum, se UNIUS MENSIS spatio ita didicisse litteras Hebraicas, ut citra culpam epistolam dictare potuerit. (STRONIS, Introd.)

Immo SEPTIMANA TANTUM UNICA studentes quosdam ingeniosos, quos tempus et occasiones urgebant, in Fundamentis Linguæ Hebraicæ necessariis, et in iis praxi textuali applicandis, institui; et in tantum edocui, ut ipsi perviderent se nihil ulterius indigere præceptore ad Biblia Hebraica perlegenda et intelligenda. (W. ROBERTSON, *Postscripto Thesauri Linguæ Sanctæ.)*

Gentlemen, who are good Grammarians, are completely taught the Hebrew Grammar in *twenty four hours*, by twelve lessons only, so that there will be no occasion for any further verbal instructions. (KETTILBY'S Proposals for teaching Hebrew, London, 1762.) *Idem Introductionem ad Linguam Heb. edidit, qua adjutus suo quisque marte id efficeret.*

*Simplicitatis et facilitatis linguæ Hebrææ argumento sint breves illæ docendi rationes, quibus non-*

*nulli grammaticæ rudimenta concludere potuerunt, alii grammaticas suas in* SEX HORAS, *alii in decem, alii in viginti quatuor; alii autemin* DIES SEPTEM, *alii in quindecim, alii in novendecim distribuentes.*

## II.

## APPELLATIO CLERI.

*(Melancthonis et Lutheri verba ad Clerum vide supra.)*

AIO itaque nullum Ministrum, qui linguarum rudis sit, in arenam posse descendere cum docto Papista, Socinianove, nedum os posse obturare adversario, quod tamen Paulus in Ministro desiderat. Nulla versio utrinque recepta est; ultimum principium est originalis textus. (SIXTINUS AMAMA in *Antibar.*)

Miserum est in re tanta alienis videre oculis, eum præsertim, QUI ALIORUM OCULUS EST CONSTITUTUS. (GERHARDUS in *Meth. Stud. Theol.*)

Hebræam linguam si dico, rem dico, quæ omnium vere Christianorum et mentes et oculos in se convertere, æstimationemque cum admiratione summa conjunctam concitare, debet et potest.——Hebræa lingua, quæ mel meum est, meum nectar et ambrosia, meus scopus, mea prora puppisque, &c. (GLASSII *Orat. de linguæ Hebrææ necessitate.*)

Augustinus jam progressa ætate Græce discebat, et passim dolet sibi non licuisse Ebrææ notitiam addere. Cum autem intelligeret quantas sibi frustrationes afferret ejus ignorantia, hortatur omnes Scripturæ studiosos ne ullam ejus discendæ occasionem negligant.—

Provoco tandem ad conscientias omnium piorum Ministrorum, qui aut præceptorum defectu, aut negligentia, aut denique mala studiorum directione has linguas in Academiis non didicerunt, annon jam in sanctissimi muneris functione, et sacrarum litterarum assidua meditatione, agnoscant, quantas sibi frustrationes illarum ignorantia afferat.—Rogantur itaque per viscera misericordiæ Domini nostri Jesu Christi, ut CONJUNCTIS OPERIS ID AGANT STRENUE, UT SANCTISSIMA HÆC STUDIA, TEMPORUM INJURIA PROPEMODUM COLLAPSA, IN ECCLESIA DEI REFLORESCANT. (SIXTINUS AMAMA *Paranesi.*)

# III.

## *AN EARNEST PERSUASIVE* *

## TO THE STUDY OF THE HEBREW LANGUAGE;

## *ADDRESSED TO THE CLERGY.*

*Tiguri in Helvetia nemo ad ministerium ecclesiasticum admittitur nisi, ad minimum, integrum librum veteris Testamenti Hebraicum optime explicare possit.*

LEUSDEN *Philol. Heb.*

YOU, Gentlemen, are preparing to be ministers of Religion, or already are engaged in that sacred office, and therefore you are by your profession under peculiar obligations above all men to study the Holy Scriptures. You profess yourselves defenders of Revelation against all the cavils of infidels; and the teachers of its doctrines and laws to all professed Christians. Some of you, to my knowledge, are most excellent men, sensible of the origin and the dignity of your office, and convinced of the vast importance of discharging the duties of your station with honour.

* PRINTED, LONDON, M,DCC,LXV.

You cannot be offended with the freedom and warmth of this address. You wish to see all your brethren in this most sublime profession as deeply possessed with a spirit of religion, and zeal to excel as you are. You have long lamented the want of preparation and insufficiency of thousands of the preachers of this nation. For you I have the highest esteem; I love you; I honour you as the best of mankind; I revere your order; I would imitate your virtues; I wish to possess superior accomplishments like yours; I hear you with a fixed attention; I receive the divine doctrine from your lips with veneration and devout pleasure; I depart among your auditors with an increasing esteem for your persons, a fervent love for the truths you have taught, and a firmer resolution to conceive an infinite horror at the evil of sin, to pursue the blessings you have proposed, to practise the duties you have recommended, to exert the graces and virtues you have displayed, and adore the Redeemer whose shining attributes and ability to save, you have so copiously and powerfully preached. I would long to run my christian race with greater alacrity, and

I hope to dwell with you in the kingdom of God for ever.

Reverend and excellent men, you who are conversant in the original text of the Old and New Testament, know the inexpressible sweetness of studying the Scriptures in their sacred originals; and can discern the superior beauties of the word of God when 'tis expressed in the language of God. You scorn to see with other men's eyes, and disdain the meanness of depending on the fidelity of translators for the truths and doctrines you teach; you would be ashamed to be a spiritual healer, and not able to read the prescriptions of the great Physician; you would blush to profess yourselves the counsellors of the soul, and at the same time obliged to a fellow-creature for the explanation of the meaning of his words, who is stiled WONDERFUL COUNSELLOR. You could not endure the thought of being ambassadors from heaven, yet unable to read a word of your instructions, written for your use by the secretary of your great Master.

Permit me now, most worthy sirs, to take my leave of you with the deepest sentiments of respect and

honour, and to address myself to a very large body of men of your order, who have imbibed some strong prejudices against the study of Hebrew, that primæval and most venerable language. I believe, if we enquire into the causes of their negligence, we shall find the principal to be such as follows:*

1. Want of receiving the first rudiments in their youth at the Grammar school in a plain and easy manner.

2. Hearing some profane scoffs at this study by the witty infidels of the past and present age.

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* That very learned and remarkable penitent Mr. George Psalmanazar, one of the Authors of the Universal History, in the instructive and entertaining memoirs of his life, just published, has the following words, p. 275. "It is with a view of lessening, if not altogether removing, these fancied difficulties and discouragements, which have been the cause of that sacred tongue being so much, and I may add, too shamefully neglected, by the Clergy especially, that I have ventured to write so far on that subject from my own experience; for let them think of or palliate it as they will, such a neglect must of necessity be condemned by all who seriously consider how impossible it is to come at a true knowledge, not only of the Old, but I will be bold to say, of the New Testament, without a sufficient knowledge of the Hebrew."

3. The horrid and forbidding form in which the Hebrew language has been proposed to their view in the common Grammars and Lexicons.

4. The dry, thorny, and perplexing disputes concerning the vowel points.

5. The false assertions concerning the corruptions of the Hebrew text.

6. An excessive fondness for other studies, supposed much more elegant, honourable, and important to their character in the world.

7. Downright sloth, indolence, and pusillanimity that excludes all sense of honour, all ambition to excel in their sacred function.

8. A strong propensity to the lower enjoyments of life, and a criminal pursuit of sensual pleasure, and of the fashionable diversions of the age; a pursuit that dissipates the powers, and renders all attention to solid studies the object of aversion and horror. No sense of true greatness can ever gain admittance into such minds. A glorious ambition is banished from such a bosom; the warmth of virtue is extinguished, and all desire to obtain the approbation of the wise and

good is eradicated: nothing but a miracle of Divine goodness can recover such groveling souls to their natural dignity and to a just taste for virtue.

[Towards removing these impediments I submit to you the following considerations:*

1. The want of early opportunites should not deter any one, at any age, from endeavouring after any valuable professional knowledge, especially if it be of easy acquisition. Some of the greatest masters of the Greek language, soon after the revival of learning, began their studies in that language, (which is much more difficult than Hebrew) when they had passed the middle age of life. We have heard of the Spanish language having been learnt for the sole purpose of reading a celebrated Romance. Should this not shame every "steward of the mysteries of God," who is ignorant of Hebrew?

2. The greatness of the duty, which is incumbent on a minister of the Gospel, to furnish himself with

* In the original, the *six* first impediments are left to themselves. The Author, perhaps, thought it sufficient to state them. However, that nothing might be wanting to-

all the means, in his power, of informing himself, and of benefiting his people, by a perfect knowledge of the Scriptures, is more than sufficient to defeat the scoffs of ignorant and misplaced ridicule.

3. Without the masoretick points nothing can be simpler than the Hebrew language; or more easy than its grammar.

4. Whoever can fluently read his Bible without the points, will find little or no difficulty in learning to read it with points.

5. The Hebrew text must unavoidably be subject to the same imperfections, as all other works, which Providence has thought proper to leave to the agency of human means. All writings are liable to the errors of transcribers. But they are errors, which every reader, who has any experience in these matters, knows, do not at all affect the credibility of revelation; or create embarrassment enough to discourage any one of common diligence and attention.

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wards the removal of the alledged impediments, the omission is now supplied.

EDITOR, 1808.

Difficult or ambiguous passages, which he does not understand, will not lessen his confidence in those, which he does. This, however, *they* must be content, in a great measure, to know at second hand, who are not acquainted with the original text. Of this number it must always be regretted, that any should be found in the clerical profession.

6. In order to counteract the sixth impediment, "a fondness for other studies," not connected with the duties of the Ministry, I earnestly recommend to all, who are conscious of it, a serious attention to the exhortation given them on the day of their admission to Priest's orders; "to forsake and set aside (as much as they may) all worldly cares and studies:" and also to the answer, which they gave to the following question: "Will you be diligent in Prayers, and in reading the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh."]

7, 8. And now, Gentlemen, *(I address myself to those, who may unfortunately be subject to the two last* (7 and 8.) *impediments)* suffer me to reason

with you in the language of friendship. Be assured, I have no hatred of your persons, nor any delight in exposing the defects of your character, or your incapacity for your sacred work; but whilst you are under the power of such prejudices, 'tis impossible for you to arrive at any degree of honour, or to avoid the contempt of the discerning part of mankind.

You must be sensible of your supineness and indolence; you cannot avoid the sight of your own poverty of mind, and the wretched state of depending on the labours of others, whilst you have no heart to labour for yourselves. *Let me entreat you as your friend and sincere well-wisher, to bear with me awhile in thus dealing plainly with you. I entreat you in the name of your Saviour, and of your high and sacred office,* do not turn away your eyes from the deformity that cloaths your character; *or persuade yourselves that by so doing,* you can blind the eyes of others. They see, and they are forced to see, that you are insufficient; that you pretend to be teachers of others, whilst you yourselves have

need to be taught the first principles of sacred learning. How can you bear contempt from the illiterate and the vulgar! and yet how can you escape it? How can you endure to have the lower classes of men say, "There goes a Parson that never studies his Bible! there is a Preacher that lies on a level with the boy that waits at his table, or wipes his horse's heels! there is an Ambassador that cannot read a word of the commission and instructions of his Prince! there is a spiritual Doctor that cannot read a line of his supreme Physician's prescriptions! there is a Teacher of the divine Laws that knows nothing, but what other people can tell him, of the original statutes of heaven!"

Can you bear all this and a thousand times more, with an unfeeling heart, and an unblushing face? Do not you in your conscience judge, that such laziness and insufficiency would never be borne in any other of the professions of life? Who would employ a Lawyer, if he could not read the original title-deeds of an estate? Who would ever send for an Apothecary, that could not read a Doctor's prescription?

What Merchant would trust a Pilot or Steersman at the helm, who did not know so much as the thirty-two points of the compass, or a common sea chart? What King would ever give instructions to an Ambassador, who could not read them?

If men in other professions, in Politics, in Law, or Physic, were unfurnished for their proper business, they would be the contempt of the public. Where people's lives and estates are concerned, they are wiser, and more cautious than to trust them in unskilful hands. 'Tis only in matters of the soul and eternity, that mankind tamely bear with ignorant and insufficient guides. And yet we must do the world the justice to say, that they discern the propriety of employing better men; and while they attend with indifference on an unqualified Preacher, they are ready to love and honour a Minister of the Gospel, who has duly prepared himself for the exercise of his sacred office.

# DIRECTIONS

TO

# BEGINNERS IN HEBREW.

1. LAY aside all terrifying thoughts of its difficulty, and resolve to give no ear to any sneers or prejudices that may be thrown in your way, however it may be represented as a needless, unprofitable, and barren study.

2. Make the pursuit of it a pleasant recreation, and do not impose it on yourself as a task. Be assured that this glorious knowledge is not only easier to be obtained than *Latin, Greek, French,* or *Geography*: but 'tis likewise more easy than many of the games and recreations that are pursued with eagerness by young people in this present age of luxury and dissipation. You may acquire the Hebrew language, and read *the Bible through* in its original, in less time than you can learn to play, with tolerable dexterity, any single game at cards. Nay I will assure you, that you will attain to the reading of the *Hebrew Bible* with as little pains, as a boy takes to whip his top, or play dexterously at marbles.

3. Learn the letters perfectly by writing. Write Hebrew words in Roman letters, and translate them

from Roman into Hebrew. Do every thing by transcription.

4. Learn to read Hebrew without points at first. You will easily read with points when you can read fluently without them.

5. Do not attempt the Grammar, till you have acquired by reading some practical knowledge of the language.

6. Transcribe the first chapter of Genesis, or a Psalm, in columns of single words, Hebrew and English; and construe them from Hebrew into English, and from English into Hebrew; and as soon as possible have some passages by heart.

7. Learn by heart vocabularies of Hebrew words, especially of the Primitives.

8. Set apart one hour of a Sunday for your Hebrew studies; and employ one hour every following day of the week; and in one fortnight you will know more of the Hebrew language than thousands of persons, who have had all the advantages of the most learned and expensive education.

# IV.

## AD SCHOLARUM MAGISTROS.

### *TESTIMONIA*

### DE OFFICIO INSTITUENDI PUEROS IN HEBRAICIS LITTERIS.

IN Scholis et Gymnasiis prima Hebrææ linguæ sunt ponenda fundamenta; valde enim errant qui in Academiis sibi demum notitiam comparandam volunt. (I. ROBERTSON, *Linguarum Orient. in Acad. Edin. Professor.)*

Novi scholas, ubi fundamenta linguæ Ebrææ magno Ecclesiæ et juventutis bono jaciuntur. Quot-quot enim ex illis vel minimam Ebræarum litterarum notitiam in Academias inferunt, felicissimo et inoffenso pede videas progredi; dum cæteros ad elementa alphabetica pudet descendere. (SIXTINUS AMAMA *Paræsnesi in Antibar. Bibl.)*

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Ante omnia necessarium est ut Scripta sacra, tanquam Epistolæ divinitus nobis scriptæ et relictæ, a nobis legantur. Non tantum autem illi, qui ex

professo futuri sunt Theologi, sed etiam reliqui pii omnes, et cum primis litterati, &c.

Nullam excusationem obtinere possunt illi Theologiæ addicti, qui in teneris annis, et vegeta ætate hoc pietatis exercitium negligunt, et ad annos differunt seros. Memoriæ vis tunc temporis est florida, unde omnia, quæ intra se recipit, tenacissime et diutissime optimeque retinet.

Sæpenumero inquisivi ordine ex piis alioquin studiosis, quænam verba essent primi versus in prima Ecloga Virgilii, quænam primi versus in secunda, quænam in tertia, et ita deinceps ordine, quis esset versus primus in primo, secundo, tertio, &c. Georgicorum et Æneidos. Hos versus isti mihi expeditissime et citra omnem cunctationem atque hæsitationem recensuerunt memoriter. Cumque studiosos Theologiæ esse scirem, e vestigio interrogavi, quæ essent prima verba in Genesi, Exodo, Levitico, quænam essent prima in Esaia, Jeremia, Ezechiele, Osea, Joele, Jona, Nahum, Malachia, &c. Ibi cogitabundi steterunt, et ignorantiam suam agnoverunt et deplorarunt, ejusque rei causam, nullam

aliam, proferre vel agnoscere potuerunt ipsi quam hanc, quod A PRÆCEPTORIBUS PUERITIÆ AD MATURAM BIBLIORUM LECTIONEM NON FUISSENT ASSUEFACTI, et quod a pueritia nihil nisi profanos tantummodo versus ediscere jussi fuissent.

Judaicæ sunt et non malæ admonitiones, absque dubio ex veterum Patriarcharum scholis natæ, quas edidit Sebastianus Lepusculus Basilides anno 1559, his versibus comprehensæ:

*Filius quinque annorum ad Biblia:*
Filius decem annorum ad Mischna:
Filius tredecim annorum ad Præcepta:
Filius quindecim annorum ad Thalmud.

Optandum erat, *Theologis quasi vernaculum esse Hebræum et Græcum textum veteris et Novi Testamenti;* optandum erat, et quidem cum primis istud singulis erat optandum, nimirum iisdem omnibus, de quibus nunc sermo est, tam notas in ipsis fontibus phraseologias, quibus Spiritus Sanctus familiariter utitur. Sunt enim ut phrases certæ Ciceroni et certæ poetis, ita certæ quoque Spiritui Sancto intra ipsos fontes. Ac quemadmodum phrases Latinæ

non possunt verbo ad verbum commode in aliam linguam ita transfundi et verti, ut sono, pondere, vi congruant utrobique; ita pulchriores et puriores sunt phrases Hebrææ, nec tam facile, concinne, pureque in alias transferuntur linguas.

ITERUM IGITUR HIC VIDE INGENTEM DEFECTUM. A pueritia assuefecimus nos ad concinnandas latinitatis phraseologias ex oratoribus et poetis, &c. et habent ista studia suo in genere suum usum. E contra fontium sacrorum proverbia, adagia, φρασεολογηματα Scripturarum nostra puerilis et juvenilis ætas aut non aut rarissime maturo fuit jussa observare, intelligere, æmulari. Hinc ad fontes ipsos Scripturarum, quæ talibus consignatæ sunt singularibus phraseologiis, adducti obstupescimus et trepidamus, tanquam in ignota, ingenti sylva, circumquaque circumspicientes de auxiliatoribus interpretibus; et, aut tunc de novo scholasticos agere, et istas res novas necessarias addiscere cogimur incipere, aut sæpe præ tædio, præ difficultatis spectro, omnia intacta relinquimus, et ex Bibliis juxta fontem considerandis fugimus.

Quod supra innui, *filium quinque annorum* solere adhiberi ad legenda Biblia inter Judæos, et optandum esse, ut apud cunctos, et ita quoque apud nos idem ab universis et singulis fieret, id omnino intelligi cuperem etiam de ipsis linguis, UT MATURIUS CUNCTI AD LINGUAM HEBRÆAM, SYRAM, ARABICAM ADHIBEANTUR PUERI. Interim multi quandoque diutiusque profanis addictiores, et in sacris ætatis suæ tempore primo negligentiores nec in Bibliis satis fiunt potentes, sed habitare coguntur in aliorum commentationibus.

Addo autem hujus mali et hujus juvenum neglectus UNICAM CAUSAM ESSE IPSOS PUERITIÆ PRÆCEPTORES. Puer duodecim aut quatuordecim annorum [*imo quinquennis,** *aut, si mavis, septennis,*] ad Hebræa una cum reliquis addiscenda est aptissimus. Tunc igitur instruatur in istis, ut successu temporis, præsertim in Academiis, solidiora fundamenta superstruere valeat. (FRANZIUS *de Interp. Sac. Scrip.* p. 1, 2. 7, 8. 40, 41, 42.)

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* Vide exemplum infra allatum.

Alii denique nimis sero ad hanc sanctam linguam applicant, et perfunctorie tantum eandem cognoscere allaborant. PRÆCEPTORES SCHOLARUM TRIVIALIUM OBJURGATIONE DIGNI SUNT, QUI juventuti tantum instillant profanos auctores Latinos et Græcos, et ex Scholis linguam Hebræam, hac nostra memoria summe necessariam, excludunt, et AD ACADEMIAS REMITTUNT. In Scholis istis trivialibus, ut omnium aliarum artium, ita et linguarum orientalium principia et fundamenta poni debebant, quæ ob hoc potissimum, et quidem ab ineunte ætate essent cognoscendæ, quod ab ipso Deo immediate sint profectæ. Sed eheu! quam parum Scholæ nostræ nunc Ebraizant! magno strepitu tantum inculcatur Latina et Græca lingua; quæ præpostero quodam amore solæ, solæ inquam, evehuntur exclusa Ebræa reliquarum regina. Nec est quod institutionis et linguæ difficultatem hic mihi objicias. Optime possunt conjungi, et pueris proponi Latina lingua et Græca et Ebraica, modo accesserit doctus, conscientiosus, et laboriosus informator, qui præcepta brevia et universalia ipsis

proponat, et quidem, QUOD CAPUT REI EST, NON A PÆCEPTIS, SED AB IPSA LINGUA INITIUM FACIAT. (TROSTIUS *Præfat. Gram. Ebr.*)

# V.

## JANI DRUSII

### *TESTIMONIUM*

### DE INSIGNI EXEMPLO MATURI PROFECTUS IN LINGUIS ORIENTALIBUS.

FILIUM unicum ac proinde charissimum habebam, in quo spes omnis rerum mearum sita erat; quo, tanquam scipione, senectus mea innitebatur. Qui etiam, ut alia taceam, eos progressus fecerat in linguis Orientalibus, ut, non dico superiorem, sed ne parem quidem in Europa ullum habuerit. Qui noverunt autem plurimi cum in ANGLIA, tum in Belgio, sciunt me verum dicere.

Anno QUINTO ætatis cœpit cum Latinis discere litteras Ebraicas: quibus postea Græcas, Chaldaicas, et Syras adjecit. Anno SEPTIMO interpretabatur optime Davidem in sua lingua, sic ut Judæus quidam, qui tunc Leidæ Arabicum profitebatur, cum admiratione illum audiverit. Biennio post legebat Ebræa sine punctis vocalibus, et quod ipsi

Rabbini doctissimique Judæorum hodie ignorant, rationem callebat ex arte grammatica, qua singulas voces punctari deberent.—Anno DUODECIMO scribebat ex tempore tam prosa quam carmine rythmico, ut mos est Ebræis.

*Hæc et multa alia insignia de filio suo* DRUSIUS *pater apud* FRANZIUM, *p.* 13.

# VI.

## *EXTRACT*

FROM

## SPENCE'S LIFE

OF

## MR. HILL.*

ROBERT HILL, son of Robert and Phœbe Hill, was born January 11, 1699, at Miswell, a little village of only three or four houses, near Tring, in Hertfordshire. His mother's maiden name was Clark; she lost her husband within the year; returned to her own family at Miswell; and about five years after, was married to Thomas Robinson, a taylor, at Buckingham. On her going thither, she left our ROBERT, the only son of her first marriage, with his grand mother at Miswell; who taught him

* Printed at Strawberry-Hill, 1757.

to read, and sent him to school for seven or eight weeks to learn to write; which was all the schooling he ever had. In the year 1710, she removed with her family from Miswell to Tring-grove; where little ROBERT was employed in driving the plough, and other country business, for his uncle. But they finding this rather too much for his constitution, which was but weakly, thought an easy trade would be better for him; and so bound him [1714] apprentice to his father-in-law, Robinson, the taylor, at Buckingham.

It was about two years after he was 'prenticed, that he first happened to get an imperfect Accidence and Grammar, and about three quarters of a Littleton's Dictionary, into his possession. From the first moment of so great an acquisition, he was reading whenever he could; and as they would scarce allow him any time from his work by day, he used to procure candles as privately as he could, and indulge himself in the violent passion he had for reading, for good part of the nights.

Soon after he was out of his time, he married [1721], and had Horace and a Greek Testament added to his books, by the goodness of a gentleman, for whom he was at work. As he could not bear to have a book in his hands that he could not read, he no sooner received the latter, than he resolved to learn Greek; and that very evening communicated his design to a young gentleman, with whom he was acquainted, who gave him a Greek Grammar, and promised to assist him as far as he could in his design. HILL used to teach him to fish; and he used to help on HILL in his first great difficulty of acquiring the Greek language.

In 1732 he was seized with a violent passion for learning HEBREW; for which he can give no other reason, than that he had seen several quotations in that language, in an English book of controversy.*

The Grammars he had for the first three years of this pursuit, were none of the best, they helped him but poorly. His consulting with some travelling

* The works of Mr. Weemse, formerly one of the Prebendaries of Durham.

Jews, that he happened to meet with in his wanderings, was to very little purpose; and there was one difficulty in particular,* a solution of which he had been hunting after for the greatest part of that time, without receiving any help either from his books, or other inquiries. A pursuit so tedious and so often baffled, at last quite tired even his patience; and one day, in a mixture of passion and despair, he parted with the books he hitherto used to assist him, as weak and insufficient friends. However this proved only a sudden gust of passion, and his settled eagerness for conquering the Hebrew language soon returned again, and grew as strong as ever upon him. Some time after therefore he got Junius's Grammar to try whether that could unravel his former difficulty, but hunted it over and over in vain. His next acquisition was a large one; that of thirteen Hebrew books together, which he bought for as

* The difference of pronouncing the two vowels so alike, CAMETZ and CAMETZ-CHATUPH: [or rather the difficulty of knowing where (ר) the long *a*, CAMETZ, is to be pronounced like the short *o*, CAMETZ-CHATUPH].

many shillings. Among these was Stennett's Grammar,* which immediately cleared up the difficulty, that had engaged and perplexed him so many years. After this he went on quite successfully, and met with nothing but conquest after conquest.

According to his own account, Mr. Hill was taken up seven years in getting Latin, and twice as long in getting Greek. But as to Hebrew, he says he himself would now engage to teach it to any body of tolerable parts, and with very moderate application, in six weeks.†

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## 2.

A SMALL society of Christians, in a very humble condition of life, now living at Darlington, in the county of Durham [1809], have, with some assistance in the pronunciation of the letters, but without any of the advantages of a classical education,

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* London, printed, 1685.

† At an hour each morning, and another each afternoon.

learned enough of Hebrew, to read the Bible in the original, for which pious employment they meet three times a week, each reading a verse, and one translating it verbatim, and comparing it with the English version, which lies before him.

The teacher of this little party is Mr. George Byers, a Skinner and Furrier, who himself learned the language, without the aid of Grammar, from a Jew, at Darlington. The occasion of his learning it was this. His instructor was travelling to Darlington, and met a poor man on the road very ill of a liver-complaint. When he came to Darlington, he inquired for medical assistance, and was told that a person of the name of Byers was famous for the cure of this complaint. He was accordingly sent for. The Jew asked him what he would expect for his attendance. He said, that as he understood him to be a Jew, if he would teach him Hebrew, he would have no other recompence for his trouble. The lessons and the cure accordingly commenced together. The poor man was well in three weeks, and the Jew

stayed in Darlington another week to finish his Hebrew lessons.

A neighbouring Clergyman gives the following interesting testimony to the social studies of Mr. Byers and his friends. "Mr. Byers and his two friends (a Spectacle-maker and his wife) paid me a visit last Sunday morning, and staid over the evening service. Before morning and evening service we read together the first lessons in Hebrew; and, as you may imagine, my verse took the longest time, being subject to the corrections of my hearers." (Aug. 1808.)

Mr. Byers has read the Old Testament through in the original more than once. He says, that the reading of Spence's Life of Hill first made him desirous of learning Hebrew.

## 3.

## *A Letter from Sir* WILLIAM OUSELEY, *to the Rev.* H. T. PAYNE.

*Crickhowell, Aug.* 7, 1809.

MY DEAR SIR,

I HAVE just received your letter. Had I known that you wished for information on the subject of our ingenious Linguist, when he favoured me with a visit last spring, I should have been better qualified to satisfy your inquiries.

Mr. William Price is a very respectable (and I believe a wealthy) tradesman of Worcester, where he has, or lately had, a shop in the High Street. My acquaintance with him commenced in London eleven or twelve years ago, when he sometimes called on me. Finding him delighted at the inspection of my Eastern Manuscripts, I procured him admission to the British Museum, where he trans-

cribed, in a beautiful hand, many passages from Arabic, Persian, and Turkish books. What were his first inducements to the study of languages, I know not; but such is the facility with which he acquires them, that in a few weeks the Sanscrit yielded to his persevering diligence; and he has, within the last year, rendered himself, to a surprising degree, master of the Chinese, that *ne plus ultra* of complicated difficulties.

From some natives of Barbary, who happened to be in London, Mr. Price learned a variety of colloquial phrases and idioms in the vulgar Arabic of Morocco. These he communicated to me, and they are published in the *Oriental Collections.* I recollect a Jew of Ispahan, also in London, who recited a Persian Song, the words of which Mr. Price caught from his lips with such accuracy, that when I had committed them to paper, I found but little difficulty in translating them. Yet he has been indebted for all these attainments to his own ingenuity and indefatigable zeal, which have supplied to him the place both of teachers and of books. He has

scarcely availed himself of the usual helps, which Linguists in general find so essentially necessary; and until his last visit to me, he was absolutely unacquainted with various Dictionaries, Grammars, and other works, which I had supposed, well known to every Orientalist. He is not, however, deterred by any consideration of expence or trouble, from gratifying his literary propensities. I know that a few years ago he paid twenty Guineas for one Persian Manuscript. He lately went from Worcester to London, that he might attend a sale of rare books, at Christie's, where I met him; and last April he came from Worcester to Crickhowell, that he might examine a Chinese Map and Lexicon in my collection.

Of his proficiency in Hebrew I cannot give you any information; but reasoning from analogy, I will venture to affirm, that, as others, whom I have known, acquired a knowledge of it in four or five months, he, in as many weeks, would be well acquainted with that language comparatively so easy.

Mr. Price is still a young man, of mild and inoffensive manners; and having succeeded to a fortune sufficient in his estimation for all moderate purposes, he will soon, probably, retire from business.

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## *A Letter from Mr. Price to the Bishop of St. David's.*

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*Worcester, Aug.* 15, 1809.

My Lord,

I RECEIVED the honour of your letter, and in answer to it I lay before you the following outlines of my life, the reading of which will be tiresome to you, but I could not well be more concise to give your Lordship a just conception of the things relating to your inquiries. Your Lordship is welcome to make use of it as you please, and I should be happy to answer any further inquiries; or if such translations as mine could be of the least

service, in Persian or Turkish, I shall be ready to send them for the perusal of your Lordship.

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I was born in Worcester, Nov. 9th, 1771. My father was a Ladies' shoemaker. I had always a great desire for knowing languages. I often used to think, that when I should arrive at years of maturity, I would travel in order to attain them; and often used to read books, to get a little insight.

In 1791, I went to Paris, with a view to improve myself both in the trade and the French language. In 1792, I visited Brussels, Antwerp, Rotterdam, Amsterdam, &c. By this time my French became of little general use; I therefore found I was obliged to apply myself to the Dutch, and the Dutch was an introduction to the German. After some time, when the broils of the Continent increased, I returned to England, and soon after I became acquainted with some Italians. This induced me to study the Italian language. Afterwards I applied myself a little to the Spanish and Portuguese, and began to learn the Russian and the Hebrew, but laid

them aside for the Persian and Arabic. I now became acquainted with Capt. Hadley, who had been many years resident in India, and we used to correspond by letters in the Persian tongue. In 1796, Major Ouseley, (now Sir Wm. Ouseley) being at Capt. Hadley's, saw some of my papers, when he soon after honoured me with a letter, the most flattering, and presented me with a book which he had just published, called the *Oriental Miscellanies*. Ever since then our acquaintance has continued, and to him I am indebted for some valuable books which it would have been impossible for me to have procured without his assistance.

In learning any new language, my first object was to attain the right pronunciation from the mouths of natives: in this case I was fortunate enough to succeed both in Arabic and Persian. I began the Turkish language by writing a great number of familiar phrases at the Turkish Ambassador's; and I made use of Meninski's Dictionary and Seaman's Turkish Grammar; this being in Latin, I translated it into English in order to understand it

better. At times I did a little at the Malay, the Sanscrit, the Bengallee, and the Malabar. What little I know of languages proceeds from my own labour, as I never received any regular instructions in any, but a little Latin, which I learnt at school. From time to time I collected every rare and valuable book I could meet with. Among my Chinese books I have one printed in China on very thin transparent paper folded, which has assisted me much in learning what I know of the Chinese and Manchou-Tartar languages. This book really deserves to be translated into the European tongues, as it lays down rules for learning both the Chinese and the Tartar. It is curious enough to read the Chinese method of learning the Tartar language. As they cannot always find sounds equivalent to those of the Tartar, they are obliged to have recourse to the nearest they have, which sometimes are widely different; an example* of which I here enclose, being the first page of the book which treats on the

* For want of proper types this is unavoidably omitted.

Tartar letters, and of which I have ventured to make a translation.

But to return: When I had made a little proficiency in the Persian, some gentlemen of the first rank most politely offered me their interest to procure for me a Writership in India. I should have accepted it most gladly, but I perceived the idea of it gave my father so much uneasiness, (having no other child) that I relinquished all thoughts of it.

In 1798, my father, who had acquired a comfortable fortune by his industry, gave the business up to me, and I have been pretty well employed ever since; notwithstanding which, I contrived some part of the time for oriental literature, which could only be regarded as a secondary object.

My mother died when I was a child, and in 1807 I felt the loss of the best of fathers; therefore having no near relation, and having sufficient to keep me without labour, I intend to give up the hurry of business, and to devote more time to my favourite pursuits, which consist chiefly in drawing and in the study of languages.

## 4.

*Communicated by* EDWARD PARRY, *Esq. late Chairman of the East India Company, Aug.* 1809.

JAMES CLAUDIUS RICH, Esq. English Resident with the Pacha of Bagdad, being recommended in the year 1803, to a gentleman in the East India Direction, for a Cadetship in the Company's military service, he expressed himself much pleased with the prospect of going to Bombay, "having made, as he said, a considerable proficiency in the Arabic language, which, he understood, was more used at Bombay than in any other part of India." He was then only seventeen years of age. The gentleman, to whom he was recommended, being struck with this declaration of his proficiency in Arabic, desired Mr. Wilkins, the Company's Librarian, a gentleman well known as an eminent orien-

tal scholar, to examine him in Arabic. Mr. Wilkins, on examining him, was surprised at his extraordinary knowledge of the language, and the fluency and correctness with which he spoke it. He was besides a good classical scholar, and spoke very fluently several modern languages. He gave the following account of his first attachment to the study of the oriental languages. When he was about eight or nine years old, seeing some Arabic MSS. in the library of a gentleman of Bristol, he was very desirous of making himself acquainted with the language. He had constant access to this library, and by the help of an Arabic Lexicon, which was his only assistant at that time, he soon made himself master of the language. He not only learned to read and write it, but to speak it with great ease and fluency. For the correctness of his pronunciation he was indebted to a Turkish Merchant, who came to Bristol on business, and continued there for some months, when Mr. Rich was about fifteen years old.

The Court of Directors, considering that his great proficiency in the oriental languages might render

him very useful in the Company's civil service, appointed him a Writer on the Bombay establishment, and Oriental Secretary to Mr. Lock, at that time appointed by his Majesty Ambassador to the Beys of Egypt. Mr. Lock dying at Malta, on his way to Egypt, Mr. Rich employed himself, with the permission of the Company, in travelling through parts of Turkey, the Greek Islands, Syria, and Palestine, for the purpose of perfecting himself in the various dialects of those countries, and proceeded to Bombay by the Gulph of Persia. About six or seven months after his arrival he was appointed to his present situation.

On reading the above, the Rev. Mr. Usko, Rector of Orsett, says in a letter to me, (Sep. 10, 1809) "I was personally acquainted with Mr. Rich, at Smyrna, a young man of a worthy and inestimable character. He shewed me a Korân copied by himself in a good hand-writing. During his stay at Smyrna he applied himself to the Turkish."

# EXTRACTS

FROM

## FRAGMENTS IN PROSE AND VERSE,

*BY A YOUNG LADY,*

LATELY DECEASED.

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"The world has a claim to every memorial of her exalted worth and talents, to shew the unthinking crowd what *may be done*, and to hold forth an example of what *has been done* even in so short a space of time." FRAGMENTS, &c. p. 215

# EXTRACTS

FROM

## FRAGMENTS IN PROSE AND VERSE,

*BY A YOUNG LADY, LATELY DECEASED.**

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MISS SMITH was born in the year 1776.

In the summer of 1789, when she was only in her thirteenth year, she astonished us by the facility with which she acquired information on every subject. She excelled in every thing she attempted. Music, Dancing, Drawing, and Perspective were then her chief pursuits, and she succeeded in all; but even at that early age her greatest pleasure seemed to be reading.

At the age of thirteen she became a sort of governess to her younger sisters; and from that time the progress she made in acquiring languages, both ancient and modern, was most rapid.

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* Edited by Mrs. H. Bowdler.

With scarcely any assistance, she taught herself the French, Italian, Spanish, German, Latin, Greek, Hebrew, Syriac, Arabic, and Persian languages.

She began the study of the Arabic and Persian before Hebrew, and even before Latin or Greek. She acquired some knowledge of the Arabic and Persian languages during the winter of 1794, when a very fine Dictionary and Grammar, in the possession of her Brother, led her thoughts to Oriental literature. She began to study Latin and Greek in the same year. She studied Hebrew from my Mother's Bible with the assistance of Parkhurst; but she had no regular instruction in any language except French.

She had shewn me her translation of the eleventh chapter of Genesis, in the year 1797, when she was only twenty years old; and as it differs considerably from that in the English Bible, I requested a friend to shew it to Mrs. Carter, who said the idea was new to her, but she thought the words might bear that interpretation.

In a letter, dated March, 1799, (before she was three and twenty) she says, "If you want to consult the Syriac translation of the New Testament upon any particular passage, let me know. Mr. C. has a very fine one, printed in Hebrew characters, and the language is so very like the Hebrew, and where it differs from that, so like the Arabic, that I can read it very well."

She finished her translation of Job in 1803.

Among the papers after her death were found thirteen folio pages, closely written, containing near a thousand words, Hebrew and Persic, to shew the resemblance between those languages; also an explanation of the names of many stars, with their titles in Arabic; and other papers in that language.

She died Aug. 7, 1806, in her thirtieth year.

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She was first induced to apply herself to the study of the learned languages, by accidently hearing that the late Mrs. B. acquired some knowledge of Hebrew

and Greek, purposely to read the Holy Scriptures in the original languages.

For some years before her death the Holy Scripture was her principal study, and she translated from the Hebrew the whole book of Job, some chapters in Genesis, many of the Psalms, some parts of the Prophets, &c. How far she succeeded in this attempt I am not qualified to judge; but the benefit which she derived from these studies, must be evident to those who witnessed the patience and resignation with which she supported a long and painful illness, the sweet attention she always shewed to the feelings of her parents and friends, and the heavenly composure with which she looked forward to the awful change, which has now removed her to a world, where (as one of her friends observes) her gentle, pure, enlightened spirit will find itself more at home than in this land of shadows, &c.

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Of her Hebrew versions, of which I would not allow myself to be a competent judge, I can now speak in the strongest terms of praise, from the tes-

timony of some of our best Hebrew scholars, to whom the book of Job has been more particularly submitted. The opinion of this extraordinary production, transmitted to me by a friend, who ranks among the first in this department of literature, I here subjoin.

"I have exceeded the time I had prescribed to myself for sending you my report of the MS. of Job; but I was desirous to form the best judgment I was capable of, before I ventured on a final opinion. I have now, however, most fully satisfied my mind upon the subject; and I feel that I should do great injustice to the work, if I did not pronounce it to be an excellent translation. After a close scrutiny, and a careful comparison with the original, it strikes me as conveying more of the true character and meaning of the Hebrew, with fewer departures from the idiom of the English, than any other translation whatever, that we possess," &c.

*The study of the Scriptures seems to have been a settled rule of her life from the age of one and twenty*, as appears from the following minute found in her pocket-book, and dated Jan. 1, 1798.

"Being now arrived at what is called years of discretion, and looking back on my past life with shame and confusion, when I recollect the many advantages I have had, and the bad use I have made of them, the hours I have squandered, and the opportunities of improvement I have neglected;—when I imagine what, with those advantages, I ought to be, and find myself what I am;—I am resolved to endeavour to be more careful for the future, if the future be granted me; to try to make amends for past negligence, by employing every moment I can command to some good purpose; to endeavour to acquire all the little knowledge that human nature is capable of on earth, but to let the word of God be my chief study, and all others subservient to it; to model myself, as far as I am able, according to the Gospel of CHRIST; to be content while my trial lasts; and, when it is finished, to rejoice, trust-

ing in the merits of my Redeemer. I have written these resolutions to stand as a witness against me, in case I should be inclined to forget them, and to return to my former indolence and thoughtlessness, because I have found the inutility of mental determinations. May God grant me strength to keep them."

*In the narrative of Miss Smith's extraordinary attainments and virtues, there is nothing more striking than this reflection on her coming of age. It may afford matter of deep and interesting consideration, both literary and religious, to the most diligent student of our Universities at the end of his seven academical years.*

# MOTIVES

TO THE

# Study of Hebrew:

## PART II.

CONSISTING OF

*FRAGMENTS OF THE HISTORY*

OF

## HEBREW LEARNING

## In England,

FROM THE MIDDLE OF THE ELEVENTH CENTURY

TO THE MIDDLE OF THE FIFTEENTH.

Studium quod in hanc linguam discendam collocatur, missa quædam, seu cultus Dei, merito vocari possit. Quare serio vos hortor, ne eam negligatis. Periculum enim est, ne Deus hac ingratitudine offensus privet nos non solum cognitione hujus linguæ, sed et Græcæ et Latinæ, et totius religionis.

Luther, *Comment. in Psalm* xlv.

## CONTENTS TO PART II.

I. Preface.

II. Testimonia de facilitate linguæ Hebrææ.

III. Fragments of the History of Hebrew learning.

IV. Account of Henry Wild, a self-taught Hebraist.

V. Letter from Mr. Samuel Lee, to Jonathan Scott, Esq.

VI. Abælardi Epistola ad Virgines Paracletenses, de studio sacrarum literarum, et Hebrææ linguæ.

De linguæ hujus studio hoc vos oro et obtestor, ut cogitetis donum linguarum in Ecclesia divinitus excitari, et velle DEUM, ut nostra diligentia id munus tueamur.

MELANCTHON. *Op. tom.* iii.

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Rogantur itaque pii Ministri, per viscera misericordiæ Domini nostri JESU CHRISTI, ut conjunctis operis id agant strenue, ut sanctissima hæc studia, temporum injuria propemodum collapsa, in ecclesia DEI reflorescant.

SIXTINUS AMAMA, *Paræsi de excitandis SS. linguarum studiis.*

# PREFACE.

THE history of Hebrew learning in England may be divided into three principal periods, each distinguished by events of peculiar and local interest, and nearly connected with the introduction, progress, and establishment of Christianity, and with the Reformation of the Church, in this country.

## FIRST PERIOD.

From Sigebert, King of the East Angles, to William the Conqueror;—from Theodore, Archbishop of Canterbury, to Lanfranc;—from the middle of the seventh century to the middle of the eleventh.

SECOND PERIOD.

From William the Conqueror to Henry the VIIth;—from Lanfranc to Morton;—from the middle of the eleventh century to the latter end of the fifteenth.

THIRD PERIOD.

From Henry the VIIth,—Morton,—and the latter end of the fifteenth century,—to the present time.

The Fragments of literary history, which are now presented to the reader, belong to the *second* of these periods. They are collected chiefly from Leland *de Scriptoribus Britannicis*, Wood's *Annals* of the University of Oxford, Hodius *de Textibus Originalibus*, Stevens's *History of Ancient Abbies*, and Warton's *History of English Poetry*: and they are brought together into one view, with the hope of their affording some interesting motives to the study of the Hebrew language, arising from

its connexion with the right knowledge of Scripture, with the credit and stability of the Protestant church, and the honour of our country, which will be found to have possessed the inestimable advantages of such learning at much earlier periods than is commonly supposed.

This *second* period *ends* at a date, which *precedes* by nearly half a century the first publication of REUCHLIN, who is said by Buxtorf to be the *first Christian** (since the time of Jerome) employed in the illustration and propagation of Hebrew learning. Post Hieronymi tempora (says Buxtorf) studium linguarum sacrarum diu cessasse videtur,—et in universa doctrina ecclesiæ tenebræ obortæ sunt, quæ ad *mille fere annos* [ab initio quinti seculi] durarunt.——Quanta itaque laude digni sunt

* He says of himself, se primum omnium Ecclesiæ universali artem et studia sermonis Hebraici tradidisse. *Epist. ad* LEONEM X.

illi, qui studium Hebraicum inter Christianos illustrarunt et propagarunt? Inter hos, post Hieronymi tempora, *Christianorum primus* fuit JOHANNES CAPNIO, Phortzensis, vulgo REUCHLIN dictus; U. I. D. &c. Hic anno Christi 1494,* edidit librum de verbo mirifico, arcana Hebræorum sapientia refertum: anno 1506, Grammaticam et Lexicon Hebraicum.

Buxtorf speaks of the long period which passed between Jerome and Reuchlin, as a period of *horrendæ tenebræ*, in which the whole doctrine of the church was obscured and perverted, and the Hebrew language, in his opinion, became apparently extinct. The corruptions of Christian doctrine have, no doubt, prevailed every where in proportion to the neglect or ignorance of the original languages of Scripture. And to the prevalence of Hebrew and Greek in this country, may, perhaps, be

* 1486 according to Cave.

ascribed the greater purity of doctrine which distinguished the church of England many ages before the Reformation; and the successful resistance that was made from time to time, by learned individuals, to some of the grossest errors and abuses of Popery. It is very gratifying to national feeling to observe, that in the long period of more than a thousand years of general darkness, (from 420, the date of Jerome's death, to the year 1486,) there was, in this country, in every century, except the fifth and sixth,* some scholar eminent for his knowledge of the Hebrew language. This is not noticed, as a subject of national comparison; but as a strong inducement to the younger members of a learned Order to feel that they belong to a profession that has a character for learning to sustain, especially for that learning which is necessary to the right interpretation of Scrip-

* Even the tenth is not excepted. See in the Fragments A. D. 1317, a reference to the reign of Athelstan.

ture; and that it is incumbent on them not to renounce attainments and advantages, which were possessed by their ancestors in times, which are often opprobriously called *the dark ages.*

The principal events of this *second* period, connected with the history of Hebrew learning, are the introduction of learned foreigners into the highest stations of the church;—the settling of the Jews in England in the *eleventh* and *twelfth* centuries;—their banishment in the *thirteenth*, with the consequent acquisition of their literary treasures;—and the decree of the council of Vienne in the *fourteenth*, for the establishment of Hebrew, Arabic, and Chaldee lectures at Rome, Paris, Oxford, Bologna, and Salamanca.

To the historical fragments is subjoined a literary fragment of great curiosity: *a Letter from Abelard to the Ladies of the Paraclete*, on the study of the Scriptures and of Hebrew;

which does him more credit than all his dialectick subtleties; and may serve in some degree to redeem him from the censure, which he has, for the most part, justly incurred, for the abuse of his very extraordinary talents.*

The narrative, which immediately precedes this letter, is a supplement to the account of self-taught Hebraists in the former part of *Motives to the Study of Hebrew.*

I shall conclude this account of these FRAGMENTS, intended to promote the study of Hebrew, by stating in few words the principal

* "——Peter Lombard, Archbishop of Paris, and the celebrated Abelard: men, whose consummate abilities were rather qualified to reform the Church, and to restore useful science, than to corrupt both, by confounding the common sense of mankind with frivolous speculation. These visionary theologists never explained or illustrated any scriptural topic: on the contrary, they perverted the simplest expressions of the sacred text, and embarrassed the most evident truths of the Gospel by laboured distinctions, and unintelligible solutions." (WARTON'S Hist. of Engl. P. vol. i. Diss. ii.)

reasons (besides the easiness of the language, of which something will be said in its place,) which recommend the knowledge of the language to different descriptions of readers.

1. Hebrew is the original language of the Old Testament, and therefore ought to be studied by all Christians, who are not precluded from it by poverty, or age, or infirmity, or incompatible duties.

2. It is a language, for the cultivation of which (as a great public and ecclesiastical concern) councils have been held,* constitutions have been appointed, and lectures established; and therefore ought not to be neglected by any Clergyman, who has a respect for his profession, and is not prevented from studying it by any of the impediments before mentioned.

3. It is a study, which has been cultivated with success in very remote, and, compara-

* See Fragments, A. D. 1317 and 1320.

tively, dark ages of this country, with means very inferior to our own; and might be brought into the common course of education much more easily now, than formerly.

4. It has been cultivated with success by persons under the most disadvantageous circumstances of necessitous or multifarious occupation; by persons far advanced in years; and by Ladies. This reason is adduced not with the design of recommending the study of Hebrew, generally, to Ladies, or to men of the world, or mechanicks, or the very aged; but as an additional motive to some, whose leisure and opportunity may invite them to it, and to others, whose profession may enjoin it as a duty. The interest arising from this motive would not be lessened, if it could be shewn that no person belonging to this class of Hebrew students had ever possessed a profound or critical knowledge of the language; or that no public benefit had

ever resulted from their pursuit of it. But this cannot be done. The claim of critical knowledge cannot be denied to this class of Hebrew students, so long as the memory of Jerome's pupils, and of Miss Elizabeth Smith shall remain.

Female learning constitutes an interesting part of the history of general knowledge. In the particular department, which is the subject of these FRAGMENTS, female talents will be found to have taken that share in the cultivation of sacred learning, which was useful to religion, and honourable to the sex. An account of such Ladies as have distinguished themselves by their knowledge of Hebrew in this and other countries, will hereafter have an appropriate place in these MOTIVES. In the mean while a list of FEMALE HEBRAISTS is subjoined to the *Testimonia de facilitate linguæ Hebrææ*, for the purpose of soliciting the communication of any omitted Hebraist,

of whom any authenticated account has been given.

If it should be asked, what good has ever resulted from the study of Hebrew, except in the hands of professed scholars; we may answer, that it promotes the study of the Scriptures, and the removal of erroneous doctrines in religion, and conduces to the innocent resources and spiritual comfort of the student. The personal and individual good of such studies cannot be more beautifully described than in the following account of their influence on a mind once intensely devoted to the study of classical learning, philosophy, and the arts. "Audiebam tunc temporis mulierem, licet necdum sæculi nexibus expeditam, literatoriæ scientiæ (quod perrarum est) et studio, licet sæcularis, sapientiæ summam operam dare; nec mundi voluptatibus, nugis, vel diliciis, ab hoc utili discendarum artium proposito retrahi posse. Cumque

ab his exercitiis detestanda desidia totus pene torpeat mundus, et ubi subsistere possit pes sapientiæ (non dicam apud sexum fæmineum, a quo ex toto explosus est, sed) vix apud ipsos viriles animos invenire valeat; tu illo efferendo studio tuo et mulieres omnes evicisti et pene viros universos superasti. Mox vero (juxta verba Apostoli, *ut complacuit ei, qui te segregavit ex utero matris tuæ, vocare te per gratiam suam)* longe in melius disciplinarum studia commutasti; et pro Logica, Evangelium, pro Physica Apostolum, pro Platone Christum, pro Academia Claustrum, tota jam et vere Philosophica mulier elegisti."*

Of collateral public benefits, it may be sufficient to mention one of the most conspicuous and important. To the Hebrew studies of Paula and Eustochium, and to the interest

* Petri Mauriaceni Epistola ad Heloissam de obitu Abælardi.

which they took in sacred learning, we owe the works of St. Jerome.*

T. St. D.

*Bath, March* 6, 1810.

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* Quod si in tantæ fervorem devotionis accendi non valetis, imitamini saltem amore et studio sanctarum literarum beatas illas sancti Hieronymi discipulas, Paulam et Eustochium, quarum rogatu tot voluminibus ecclesiam prædictus doctor illustravit. ABÆLARDUS *de regula Sanctimonialium* ad finem.

## NOTE

### *TO PAGE* 10, *OF THE PREFACE.*

IF I were to select one proof of critical sagacity out of many, which Miss SMITH has given in her translation of Job, it should be a very important alteration of the sense in one of the most interesting passages of the book. In chap. xxxi. ver. 18, the common version is,

> For from my youth HE was brought up *with* me, as *with* a father; and I have guided HER from my mother's womb;

which Miss SMITH has rendered thus:

> When [from my youth]* he brought me up,
> like a father,
> And led me from my mother's womb.

The original text is,

כי מנעורי גדלני כאב
ומבטן אמי אנחנה׃

* These words seem to have been omitted in the manuscript by accident.

The difficulties of the common version are many. It requires two violent ellipsis's* of *with;* it creates a distinction of persons (*he* and *her*) more than is required by the preceding verse, and not sufficient for the whole passage; and it supposes Job's protection of the widow to commence from the moment of *his own* birth. Upon the incongruity of so unexampled an hyperbole, Miss SMITH seems to have founded what appears to be a most beautiful emendation of the text in reading נחנו *he led me*, (or, if the converted future be thought requisite, וינחנו) instead of אנחנה, *I led her*. This correction of the reading and the sense arises obviously out of the easy and natural construction, which she has given to the preceding words, *He brought me up, like a father.* Instead of a declaration by Job of his own protection of the orphan or widow, which has been sufficiently made in the preceding verses, we have, in Miss SMITH's version, Job's acknowledgment of GOD's protection of himself: an

* They are not acknowledged by the LXX.

humble and grateful acknowledgment given as a reason for his own protection of the destitute.

The construction and the sense of the passage thus very aptly harmonize with the reason which he gives in the instance which precedes, for his condecension and justice to his inferiors; namely, their being his fellow-creatures. He did justice to his menial servants; for GOD made them as well as himself. He protected the poor, the widow, and the orphan; for he also had been under the protection of GOD's providence from his birth.

The whole passage relative to his servants, to the poor, the widow, and the orphan, stands thus in Miss SMITH's version:

13 Have I despised the cause of my servant,
Or my maid, when they contended before me?

14 What then should I do when GOD arose?
And when he visited, what should I answer him?

15 Did not he that made me in the womb, make him? [*The* LXX *read* them *for* him.]
And did not one fashion us both in the womb?

16 Have I withheld the poor from their desire,
Or caused the widow's eyes to fail?

17 Or eaten my morsel alone,
And the orphan not eaten thereof;

18 When He brought me up, like a father,
And led me from my mother's womb?

In the expression גדלני *he brought me up*, God is understood from ver. 14, 15; as the sense is supplied in chap. xxi. 17, and xxxvii. 22, and elswhere.

The Greek translators, reducing the two persons to one, have corrected the former part of ver. 18 by the latter, and have simplified the construction by their translation εξετρεφον, ὡς πατηρ, as if they had read גדלתי instead of גדלני. But they have left the hyperbole εκ γαστρος μητρος μου ὡδηγησα. Miss SMITH, correcting the latter part of the verse by the former, has, by her reading, given simplicity and consistency to the construction, removed the hyperbole, and improved the argument.

Her version of ver. 23 of the chapter before us, (xxxi.) contains, I think, another new reading by conjecture, of no common merit. Instead of *destruction from God*, איד אל, Miss SMITH translates, *the power of God*, היד אל, that is, *the hand* or power of GOD. Job had said, ver. 21, "If I have lift up *mine hand* (ידי) against the fatherless in confidence of my power in the gate, (as a judge, or magistrate, or rich man;) let mine arm fall from the shoulder, and be broken from its socket." He then adds, "I stood too much in fear of (היד) the power of GOD, (to be guilty of such oppression;) and by his majesty I was overawed;" ואוכל *non potui*, in contemplation of his greatness, *I sunk to nothing*. The whole version of this passage is a great improvement upon the common translation.

# TESTIMONIA

## DE FACILITATE LINGUÆ HEBRÆÆ.

EXTAT Ric. Pacæi Epistola ad R. HENRICUM VIII. Epistola scripta an. 1526 qua hortatur, ut Foxus,* Regis Elecmosynarius ac Consiliarius, linguam Hebræam addisceret, quo melius judicare posset de illis Scripturæ locis, quæ de conjugio uxoris fratris allegari solebant. *Mitto ad Majestatem tuam his inclusum Alphabetum Hebraicum, rogoque ut illud ipse reddas tuo Foxo, eique imperes, ut omni diligentia illi rei intelligendæ vacet, et memoriæ mandet. Nam si id fecerit, poterit* intra mensem *tantum in lingua Hebraica proficere, ut possit judicare, quid habeat translatio* LXX. *et quid con-*

* Edward Fox, who was promoted to the see of Hereford in 1535.

*tineat Hebraica veritas.* (HODIUS de Origin. Text. p. 467.)

All arguments for the facility of acquiring Hebrew are of course addressed to those who are disposed to undertake it after they have left school, and perhaps, late in life. At school, were the language more difficult than it is, its difficulty would be surmounted in the same manner as that of Greek and Latin, with this advantage on the part of Hebrew, that it is infinitely easier than either of those languages. Mr. HILL, the Buckingham Hebraist, used to say, that "he was taken up seven years in getting Latin, and twice as long in getting Greek; but that as to Hebrew, he would engage to teach it to any body of tolerable parts, and with very moderate application, in six weeks."

One *month's* employment is proposed by PACE in his letter to Henry VIII. as sufficient to enable any one to judge for himself of the meaning of an Hebrew passage, and of the fidelity of a translation from it. This proposal comes from a very competent judge of these matters, who had himself, in three

months, learnt the three languages, Hebrew, Arabic, and Chaldee.

*Ricardus Pacæus tribus mensibus tres linguas Heb. Arab. et Chald. a Wakfeldo didicit.* HODIUS ut supra.

It has been sometimes observed, that "a superficial knowledge of Hebrew is easily acquired; but that it is a very difficult task to come at that critical skill, which demands a larger portion of time than one person in a thousand can devote to it."—A critical skill in the language is fortunately not necessary to the generality of readers. Few persons, comparatively speaking, can be critically skilled in Greek or Latin; but they who are not, may possess a very useful competency in both. Critical ability in Hebrew is not so much wanted, as that degree of familiarity with the language, which may render the Hebrew text pleasant to read, and easy to consult.

It may be a great inducement to commence the study of Hebrew, to know, that *one month's* experience with the language is sufficient for a very profitable use of the original Scriptures,—the com-

parison of them with our common version, or other translation. A second month's experience will more than double the stock of knowledge; and the continued perseverance of a few more months will be adequate to every thing that is wanted to make any one master of the language. *Bimestris vel trimestris industria* (says Amama) *sufficiet, ut mediocriter eam addiscat: annum non requiret, ut omnis ejus difficultas superetur.*

Roger Bacon seems to have measured other men's abilities by his own, when he undertook to enable any diligent student to understand Hebrew perfectly and critically (for that is implied in the following testimony) in *three* days. "Certain he was," (says Wood, from Bacon's own words,) "that *within three days space* he would teach any diligent man to read and understand Hebrew in such a perfect manner that he might *understand* whatsoever the Holy Fathers and ancient wise men have said on the exposition of the holy text, and what belongeth to the *correction* thereof, if so be he would exercise

himself according to the doctrine and method given to him." (Annals, vol. i. p. 335.)

But as the Hebrew student is not likely to meet with a Roger Bacon for his instructor, he may be content to gain his knowledge of the language by more gradual proficiency. It is probable, indeed, that he only proposed to do that in three days, which Robertson undertook to do in one week, and that is, to enable any one, by his peculiar method, after three days to proceed without the assistance of an instructor.

The object of these testimonies is not to induce any one to think that he can become a critic in the language in the space of three days, or a week, or a month; but to shew him that (with a little aid from grammar, and with the assistance of any common version) he may read his Hebrew Bible to very good purpose in a very short time.

It appears from indisputable authorities, that a little accumulating diligence, for a few months, will surmount every difficulty of the language, and put the student in possession of some critical skill in it:

yet such skill is not necessary to all readers; and therefore the want of it, or the fear of not acquiring it, should be no hindrance to any one, who is desirous of reading or consulting his Hebrew Bible.

Many persons have entered on the study of Hebrew at an advanced period of life. To the instances mentioned in the former part of *Motives*, p. 8, may be added the following:

*Tailerum, Taitum, et Lovellum appropinquante senio Hebraicis litteris operam navasse monet Wakfeldus.* (HODIUS, p. 467.)

*Female Hebraists of the Fourth Century.*

| | |
|---|---|
| Marcella, | Blesilla, |
| Paula, | Eustochium. |

*Twelfth Century.*

Heloissa.

*Sixteenth Century.*

| | |
|---|---|
| Lady Jane Grey, | Aloysia Sigea, |
| Lady Arabella Stuart, | Susan de Habert, |
| Lady Killigrew, | Setti Maani Gioerida |
| Torquinia Molsa, | Pietro della Valle. |

*Seventeenth Century.*

Viscountess Ranalaugh,
Elizabeth Bland,
Helena Lucretia Cornaro, Doctor in the University of Padua,
Maria Cunitz,
Anna Maria Schurman,
Marchioness de Vielbourg.

*Eighteenth Century.*

Elizabeth Bury,
Constantia Grierson,
Elizabeth Carter,
Elizabeth Smith.

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*Ladies celebrated for their knowledge of the learned languages, theology, law, and the sciences.*

*First Century.*

Claudia Rufina, a native of Britain.

*Third Century.*

Zenobia, Queen of Palmyra.

*Fourth Century.*

Helena, wife of the Emperor Constantius, and a native of Britain.

*Eighth Century.*

Rictruda, Gisca, } English Benedictine Nuns.

*Eleventh Century.*

Editha, Queen of England.

*Thirteenth and Fifteenth Centuries.*

Battisia Gozzadina, Doctor of Law, and Professor, in the University of Bologna, in the thirteenth century.

Dorothea Bucca, Doctor in Philosophy, and Professor, in the same University, in the fifteenth century.

Novella Andre Calderini, Lecturer in Law, in the same century.

*Sixteenth Century.*

Catherine Parr, Queen of England,
Mary, Queen of England,
Elizabeth, Queen of England,
Lady Anne Seymour,
Lady Margaret Seymour,
Lady Jane Seymour,
Mary, Countess of Pembroke,
Jane, Countess of Westmoreland,
Mary, Countess of Arundel,
Lady Joanna Lumley,
Margaret Roper,
Margaret Clement,
Mary Roper,
Lady Burleigh,
Lady Bacon,
Lady Elizabeth Russel,
Alessandria Scala,
Olympia Fulvia Morata,
Juliana Morella,
Anne de Parthenai.

*Seventeenth Century.*

M. M. G. Montmart,
Anne D'acier.

*Eighteenth Century.*

Maria Gaetana Agnezi, Apostolical Professor of Mathematicks in the University of Bologna.

Ernestina Christ. Reiske, editor of several Greek writers.

In the preceding list of learned Ladies, many, probably, were Hebraists, who are not so recorded, especially among those of the sixteenth century, when Hebrew made an usual part of female education; and at a time, when the Reformation, among its many blessed and providential influences, excited such a general zeal for studying the Scriptures in their original languages. In the family of Sir Anthony Cooke there can be little doubt that Lady Burleigh, Lady Elizabeth Russel, and Lady Bacon, (who were eminent for their knowledge of Greek and Latin, and for their compositions in both those languages) were educated in the same course of studies as their youngest sister, Lady Killigrew, who was learned in Hebrew as well as in Greek and Latin. The Countess of Pembroke, Sir Philip Sidney's sister, should also, perhaps, be added to the class of Female Hebraists; for in her translation of the Psalms, which is still preserved in the library at Wilton, she is said to have expressed the sense of the Hebrew better than the Latin or the common English version. This superiority Sir John Haring-

ton imputed to the assistance of a learned friend, for no other reason, than because he thought it was "more than a woman's skill to express the sense of the Hebrew so right." This supposed incapacity for Hebrew is triumphantly disproved by the list of eminent FEMALE HEBRAISTS before given; and especially by the learning and talents of three very young Ladies in that list, BLESILLA, Lady JANE GREY, and Miss SMITH.

# FRAGMENTS

OF THE

# *HISTORY OF HEBREW LEARNING*

# IN ENGLAND.

## ELEVENTH CENTURY.

### A. D. 1070. 4 Gulielm. I.

THE accession of William, Duke of Normandy to the throne of England, contributed greatly to the advancement of sacred learning in this country, by the introduction of learned foreigners into the highest stations in the church. LANFRANC, who succeeded to the see of Canterbury A. D. 1070, and ANSELM, his immediate successor, appear from their writings to have been well versed in the original languages of scripture; and the former, indeed, to have corrected the Vulgate version of the Bible by the Hebrew text. (HODIUS *de Text. Orig.* p. 416.)

An act of commercial policy conduced also to the study of the Hebrew language. "William the Conqueror permitted great numbers of Jews to come over from Rouen, and to settle in England about the year 1087.* Their multitude soon increased, and they spread themselves in vast bodies throughout most of the cities and capital towns in England, where they built synagogues. There were fifteen hundred at York, about the year 1189. At Bury, in Suffolk, is a very complete remain of a Jewish synagogue of stone, in the Norman style, large and magnificent. Hence it was that many of the learned English ecclesiastics of these times became acquainted with their books and language." (WARTON's *Hist. of Eng. P.* vol. i. Diss. ii.)

"About these times I find the Jews settled, and their numbers great in Oxford, as in several scripts it appears, particularly in that of Brumann le Riche,†

* Holingshed Chron. sub ann. p. 15. a.

† In Reg. Osney in Thesaur. Æd. Chr. Ox. fol. 9. b.

made to the collegiate church of St. George at its foundation, by which, giving to the canons thereof land in Walton in the north suburbs of Oxford, he warranteth it to them '*contra Judæos.*' At their first coming to Oxford they seated themselves in the parishes of St. Martin, St. Edward, and St. Aldate, wherein, in a short time after, gathering together great wealth, and so consequently purchasing divers houses, which lay close together, the two last aforesaid parishes came to be afterwards called the Great and Little Jewries; in one of which they erected a synagogue or school, wherein those that were of that opinion learned, accurately read, and expounded, the opinions of the Rabbins, to the great relief of the academicians." 'Linguam Hebraicam (says the Latin translation of the Annals) præmonstrabant, et dogmata Rabbinica haud levi academicorum emolumento exponebant." (WOOD's *Annals of Oxford*, published by Gutch, 1792, vol. i. p. 129.)

TWELFTH CENTURY.

## A. D. 1117. 17 Hen. I.

"GILBERT, monk of Westminster, was not inferior to the prime men of his age for wit, poetry, and learning; for he studied humanity and philosophy in his monastery; and afterwards was thoroughly instructed in divinity by Anselm, archbishop of Canterbury. Then having visited the Universities of France, he travelled into Italy, arrived at Rome, and returned to England through Germany. In his return through Germany, he at Mentz met with a certain Jew, most skilful in the old law, and the Hebrew tongue, with whom he had a most learned disputation, which he afterwards reduced to an excellent dialogue; and published, dedicating it to Anselm, under this title, *Of the Faith of the Church against the Jews.*" (STEVENS's *History of Ancient Abbies*, vol. i. p. 199.)

## A. D. 1130. 30 Hen. I.

"ATHELARD, or ADELARD,* monk of Bath,

* He is mentioned again A. D. 1317.

in his youth, left his country to improve himself, and travelled in France, Germany, Italy, Spain, Egypt, and Arabia, every where finding something to learn. Being curious, he searched into the most hidden natures of things; and having spared for no labour, returned home richly fraught with the knowledge of natural things; a most skilful poet, rhetorician, mathematician, philosopher, and physician, and well versed in many languages." (STEVENS's *History of Ancient Abbies*, vol. i. p. 200.)

## A. D. 1185. 31 Hen. II.

"DANIEL MORLEY, or MERLAC,* studied about this time at Oxford, from whence after some years he went, according to the usual course, to Paris; but being taken with a desire of obtaining the mathematical arts, journeyed into Arabia, where they flourished; afterwards being given to understand that the said arts flourished at Toledo in Spain, he hastened thither; which furnishing

* See him mentioned again, A. D. 1317.

him with a considerable competency of that noble science, as also with the books that treated of it, he returned to his native country of England, and there did publicly read and write it. What he did, besides, in relation to the Arabian doctrine was much, being the next after Athelardus Bathoniensis, and Rob. Retinensis, who had done much for the benefit of the common-wealth of learning in that respect." (WOOD's *Annals*, vol. i. p. 168.)

THIRTEENTH CENTURY.

## A. D. 1230. 14 Hen. III.

" ROBERT GROSTHEAD,* Bishop of Lincoln, an universal scholar, and no less conversant in polite letters than the most abstruse sciences, cultivated and patronized the study of the Greek language. This illustrious prelate, who is said to have composed almost two hundred books, read lectures in the school of Franciscan friars at Oxford, about the year 1230. He is also said to have been profoundly skilled in the Hebrew language." (WARTON's

* This name is very variously written. See Wood.

*Hist. of Eng. P.* vol. i. Diss. ii. CAVE's *Hist. Lit.* vol. ii. p. 294. WOOD's *Annals*, vol. i. p. 198. 397.)

## A. D. 1255. 39 Hen. III.

"GREGORY of Huntingdon, monk of Ramsey, and afterwards, as Leland says, prior there, (*abba vicarius,*) under several abbots for the space of thirty-eight years, excelled in the knowledge of languages, and was particularly most studious of Hebrew, and very learned in Greek. When the Jews were expelled England, this GREGORY, by favour or by purchase, got all the Hebrew books he could find throughout England, most of which he laid up in the library of Ramsey; as appears by the catalogue of that library. By these books he gained a thorough knowledge of the Hebrew tongue, and was much assisted in expounding several difficult passages in scripture." "Quid tum ille? (says Leland, of Gregory's acquisition of his Hebrew stores,) Quid tum ille? Nocturna versabat manu, versabat diurna Hebræa exemplaria; donec penitiorem linguæ cognitionem ex ipsis exhausisset fonti-

bus. Reliquit autem suis symmistis multa egregrie calamo annotata, quæ docta cum voluptate legeret posteritas. Librorum Hebraicorum ab eo diligentissime collectorum catalogus bibliothecæ Rameseganæ luculentam juxta ac honorificam mentionem facit. Sed et idem catalogus accurate recenset Hebraicos thesauros, divina volumina, a Roberto Dodefordo, monacho Ramesegano, religiose comparatos. Quare cum et ipse in sacra mirifice profecerit lingua, dignissimus plane est, qui doctorum numero accedat." (LELAND *de Script. Britan.* p. 321. STEVENS's *History of Ancient Abbies*, vol. i. p. 205.)

## A. D. 1270. 54 Hen. III.

" ROBERT DODFORD, monk and librarian of Ramsey, after making great progress in every part of literature, devoted himself to the study of the scriptures; for the more perfect understanding of which he learnt the Hebrew tongue, and prevailed with his abbot to have the keeping of all the Hebrew books, which were laid up in the library of Ramsey, by Gregory of Huntingdon." (STEVENS,

vol. i. p. 206.) To this collection he appears also to have been a benefactor by treasures of his own acquiring. (See Leland, before quoted.)

## A. D. 1278. 6 Edw. I.

Roger Bacon, to that wonderful skill in physicks, chemistry, mechanicks, and astronomy, which rendered him the prodigy of the age he lived in, and the admiration of every succeeding one, added an extraordinary skill in the learned languages, Greek, Latin, Hebrew, and Arabic. Two interesting extracts on the study of languages, especially of Greek and Hebrew, are printed from manuscripts in the Bodleian and Lambeth libraries, by Hodius, *De Text. Orig.* p. 418—429. See also Wood's *Annals*, vol. i. p. 335, 339.

## A. D. 1289. 17 Edw. I.

"This year and the following the Jews were banished England, for various enormities and crimes committed by them. Those also in Oxford, which were numerous, and had continued there from the time of the Conqueror, were with the rest expelled.

At their expulsion divers of their tenements, that were forfeited to the King, came into the hands of WILLIAM BURNELL, Provost of Wells; and their books, (for many of them were learned) to divers of our scholars, among whom, as is verily believed, ROGER BACON was one; and that he furnished himself with such Hebrew rarities as he could not find elsewhere. When he died, he left them to the Franciscan Library at Oxford." (WOOD's *Annals*, vol. i. p. 328.)

"Within two hundred years after their admission and establishment by the Conqueror, they were banished the kingdom. This circumstance was highly favourable to the circulation of their learning in England. The suddenness of their dismission obliged them for their present subsistence, or other reasons, to sell their moveable goods of all kinds, among which were large quantities of Rabbinical books. The monks in various parts availed themselves of these treasures. At Huntingdon and Stamford there was a prodigious sale of their effects, containing immense stores of Hebrew manuscripts, which

were immediately purchased by GREGORY of Huntingdon, Prior of the abbey of Ramsey. Gregory speedily became an adept in the Hebrew, by means of these valuable acquisitions, which he bequeathed to his monastery. Other members of the same convent, in consequence of these advantages, are said to have been equal proficients in the same language, soon after the death of Prior Gregory; among which were ROBERT DODFORD, librarian of Ramsey, and LAURENCE HOLBECH,* who compiled a Hebrew Lexicon. At Oxford great multitudes of these books fell into the hands of ROGER BACON. The Franciscan friars are said to have stored their valuable library with a multitude of Hebrew manuscripts, which they procured of the Jews." (LELAND *de Script. Brit.* p. 332. WARTONS's *Hist. of Eng. P.* vol. i. Diss. ii. and p. 291.)

FOURTEENTH CENTURY.

## A. D. 1317. 10 Edw. II.

"Whereas Pope CLEMENT V. had made and

* See him A. D. 1410.

appointed several wholesome constitutions for the benefit of religion and learning, in a council held at Vienne in France, A. D. 1311, which constitutions he intended to collect into one volume, and to have published, but was prevented by greater matters, and at length by death; Pope JOHN (the xxii. of that name, as some say,) finished that work; and one of the constitutions* relating to learning (which was confirmed the last year) was, by his command, published this year at Oxford, on the feast of the Conversion of St. Paul, according to the English account. The constitution that is here to be understood is that concerning the profession of the tongues to be made and practised in several universities, as in the constitution itself it appears; namely, 1. in the court of Rome, or the Pope's court, wheresoever it should happen to reside; 2. in the university of Paris; 3. in that of Oxford; 4. in that of Bologna; and lastly, that of Salamanca. The tongues

* In lib. v. Clementin. Cap. i. Vide Epistolam ejusdem Papæ Joannis ad Acad. Oxon. de statutis consilii Viennensis ab ea accipiendis, MS. in Bibl. Cotton.

to be read were Hebrew, Greek, Arabic, and Chaldaic: and of each tongue should be two lectures, that should govern the schools in the aforesaid universities, and be so sufficiently learned in them, that they should be able to translate any books that treated of the sacred tongue in Latin, by which and other solicitous teaching students might be so well instructed, that the fruits of their endeavours, by God's assistance, might be produced, and the faith consequently be propagated among unbelieving people.———To those that read the said tongues in Oxford, the Prelates, Monasterics, Chapters, Convents, Colleges, exempt and not exempt, the Rectors of England, Scotland, Ireland, and Wales, were to pay the stipends.

"It is further to be observed, that though the Pope was pleased to have the said lectures settled in the university of Oxford, yet had we in England, particularly in Oxford, all the said tongues, except the Chaldaic, read and taught by some long before; as—

"1. The Arabic, in which DANIEL MERLAC* or MORLEY, ROBERTUS RETINENSIS, ATHELARDUS BATHONIENSIS,* &c. all Oxford men, were excellently well skilled, and did translate several books thence into Latin.

"2. Hebrew, in which many were well learned in the days of King Athelstan, [*as will be seen in its place.*] ROBERT GROSTEST, Bishop of Lincoln, extracted many things out of the Hebrew commentaries, and translated the Testaments of the patriarchs:† besides others in the reign of Henry III. Also when the Jews were in Oxford we had many of their books, (more at their departure;) and as we may conceive, they themselves read Hebrew to scholars in their school." (WOOD'S *Annals*, vol. i. p. 394, 397.)

## A. D. 1320. 13 Edw. II.

"As for the tongues before mentioned, for the

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* See before A. D. 1130, and A. D. 1185.

† M. Paris asserts that the "Testaments of the Patriarchs" were translated from the Greek. M. Paris ed. 1684. p. 528. 721.

reading of which divers lectures were to be appointed, they were by this time in some sort settled. That of the Hebrew was eminently performed by JOHN DE BRISTOL, a converted Jew, who magno scholarum plausu plures annos eam obibat."—(WOOD'S *Annals*, vol. i. p. 401.—p. 159 of the Latin Ed.)

## A. D. 1345. 19 Edw. III.

"RICHARD DE BURY,* otherwise called RICHARD AUNGERVILLE, Bishop of Durham, founded a large library at Oxford, for the public use of the scholars. Concerning the founding of this library, and his wonderful love of books, he wrote his valuable work, entitled *Philobiblon*, in which he regrets the ignorance of the Greek and Hebrew languages, which commonly prevailed at that period; but adds, that he had provided for the students of his library both Greek and Hebrew grammars: quorum adminiculo studiosi lectores in dictarum linguarum scriptura, lectura, necnon intellectu poterant informari."

* He was a native of St. Edmundsbury.

(HODIUS, p. 433. WARTON's *Hist. of Eng. P.* vol. i. Diss. ii.)

## A. D. 1356. 30 Edw. III.

"WILLIAM BRETON wrote a treatise, *de nominibus Hebraicis Veteris Testamenti et Græcis Novi T. ac librorum Apocryphorum V. T. qualiter debent scribi et pronunciari:** in the introduction to which he says, Quoniam multos in Hebraicis nominibus errare conspexi, illa pro pravitate ingenii mei corrigere studui. Sed cum propter multorum codicum falsitatem adimplere nequirem, recurri ad Hebraicam veritatem." (HODIUS, p. 433.)

## A. D. 1359. 33 Edw. III.

"RICHARD, Archbishop of Armagh, quotes the authority of a Hebrew manuscript of the Bible at Bologna, (quod ab ipso Esdra exaratum credebatur,) on account of its differences from the Vulgate. He thinks the Vulgate translation is derived from an Hebrew copy corrupted by the Jews. He enforces the necessity of having recourse to the Hebrew orig-

* MS. Biblioth. Lambeth.

inal in doubtful passages. 'Sicubi vero hæsites de primordiali scriptura, ad radices recurre, scil. ad originalem linguam, in qua Scriptura primitus tradebatur, scil. Hebraicam, et ad codices antiquiores illius, non solum illos, quos habent Judæi, sed ad illos, si oporteat, quos habent Christiani, in lingua Hebraica, ne forte esset in Hebræis codicibus aliqualis corruptio, et ad codices Græcos, quibus nostram translationem unam accepimus; et non dubium, quin sic errorem, si quis fuerit, facile deprehendere possis, ut sensum primordialis scripturæ valobis extrahere.'" (HODIUS, p. 437.)

## FIFTEENTH CENTURY.

## A. D. 1401. 2 Hen. IV.

"ADAM ESTON, who had been in his youth a Benedictine monk at Norwich, became afterwards at Oxford a great proficient in mathematics, philosophy, the Greek language, Divinity, and Hebrew. He was made a priest cardinal by Pope Gregory II. He translated all the Old Testament out of Hebrew into Latin, except the Psalter. Among his other

works are, the Alphabet of the Hebrews, Hebrew Psalter, the Hebrew of Soloman Jarchi, &c." (STEVENS's *Hist.* vol. i. p. 210. HODIUS, p. 440.) Cardinal ESTON is placed among the learned Benedictines at the end of the fourteenth century by Stevens; at the beginning of the fifteenth by Hodius

## A. D. 1410. 11 Hen. IV.

LAURENCE HOLBECH, monk of Ramsey, was led to the study of Hebrew by finding in the library of his monastery the Hebrew books, which Gregory of Huntingdon had formerly purchased of the Jews. He is said to have found amongst them a part of an Hebrew Lexicon, which Gregory had begun, and which Laurence finished with great learning and exactness, as we are informed by Leland: Cum hoc scriptore (Gregorio) fuit pia quadam Laurentio invidia, ut quod ille videlicet in Hebræa lingua feliciter inchoasset, hic felicius absolveret. Habuit sancta æmulatio plenissimos successus; et auctor operis palmæ pretium tulit magnum, eleganter concinnato,

*Dictionario Hebraico*, opere tum elimato, tum docto; quod annis abhinc* paucis *Roberti Wachefeldi* polypi nimia diligentia sublatum est. (*De Scriptoribus Britan.* p. 452.) Robert Wakefield was an eminent professor of Hebrew at the beginning of the sixteenth century in three different Universities, Louvaine, Oxford, and Cambridge.

## A. D. 1440. 18 Hen. VI.

During the twelfth and thirteenth centuries, and part of the fourteenth, a frequent intercourse was kept up between the Universities of Oxford and Paris. The scholars of those days, for accomplishment, resorted from Oxford to Paris, and from Paris to Oxford. This commerce of learning and Philosophy, which was first interrupted by the controversies in the time of Wycliffe, and afterwards by the wars in France, was finally broken off by the civil wars in England between the houses of York and Lancaster. When those wars were ended, and especially when the Greeks fled from Constantinople,

* This was written about the year 1545.

Italy became the favourite school of learning and the arts. The lectures of Baptista Guarinus, at Ferrara, were at this time in high repute. Among his pupils we find WILLIAM GREY, sometime of Balliol College, and afterwards Bishop of Ely. He was eminent for his knowledge of the Latin, Greek, and Hebrew languages; and was a most zealous collector of manuscripts in Italy. (WOOD's *Annals*, vol. i. p. 207.)

# I.

# ACCOUNTS

OF

# SELF-TAUGHT HEBRAISTS.

# II.

# ABÆLARDI EPISTOLA

AD

# VIRGINES PARACLETENSES,

DE STUDIO

SACRARUM LITERARUM, ET HEBRÆÆ LINGUÆ.

# ACCOUNT

OF

# HENRY WILD,

THE

LEARNED TAILOR OF NORWICH.

(From a *Selection of curious articles from the Gentleman's Magazine*, vol. iii. p. 266.)

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MR. HENRY WILD, Professor of the Oriental languages, was born in the city of Norwich, and educated there at a grammar-school, and almost fitted for the University; but his friends wanting fortune and interest to maintain him there, bound him an apprentice to a tailor, with whom he served out the term of seven years; after which he worked as a journeyman seven years more. About the end of the last seven years he was seized with a fever and ague, which continued two or three years, and reduced him at last so low, as to disable him from working at his trade. In this situation he amused him-

self with some old books of controversial divinity, wherein he found great stress laid on the Hebrew original of several texts of scripture. Though he had almost lost his school learning, his curiosity, and strong desire of knowledge, excited him to attempt to make himself master of it. He was obliged at first to make use of an English Hebrew grammar and lexicon; but by degrees he recovered the language he had learned at school. As his health was re-established, he divided his time between the business of his profession and his studies, which last employed the greatest part of his nights. Thus self-taught, and assisted only by his own great genius, by dint of continual application, and almost unparalleled industry, he added the knowledge of all, or much the greater part of, the Oriental languages to that of the Hebrew. But still he laboured in obscurity, till at length he was accidentally discovered to the world.

The late worthy Dr. Prideaux, Dean of Norwich, a name justly celebrated in the learned world, was offered some Arabic manuscripts on parchment by

a bookseller of that city; but whether he thought the price demanded was too great, or whether he expected, as few would buy them, the bookseller would be obliged to lower his price, he left them on his hands. Soon after Mr. Wild heard of them, and purchased them. Some weeks after the Dean called at the shop, and inquired for the manuscripts, but was informed they were sold: chagrined at his disappointment, he asked the name and profession of the person who had bought them. On being told he was a tailor, 'Run instantly,' said the Dean, in a passion, 'and fetch them, if they are not cut in pieces to make measures.' He was soon relieved from his fears, by Mr. Wild's appearance with the manuscripts. He inquired whether he would part with them, but was answered in the negative. The Dean hastily asked, what he did with them? He replied, 'I read them.' He was desired to read, which he did; he was then bid to render a passage or two into English, which he did readily and exactly. Amazed at this, the Dean, partly at his own expence, partly by a suo cription, raised among persons whose incli-

nations led them to this kind of learning, sent him to Oxford, where, though he never was a member of the University, he was, by the Dean's interest, admitted to the Bodleian Library, and employed for some years in translating, or making extracts out of Oriental manuscripts; thus he bid adieu to his needle.

About 1718, I found him at Oxford, and learned Hebrew of him; but do not recollect how long he had been there before. He was there known by the name of the Arabian Tailor. All the hours that the library was open he constantly attended; but when it was shut, he employed most of his leisure time in teaching the Oriental languages to the young gentlemen at the moderate price of half-a-guinea a language, except for the Arabic, for which, as I remember, he had a guinea.

About 1720, he removed to London, where he spent the remainder of his life, under the patronage of the famous Dr. Mead; there I saw him at the latter end of 1721. When he died I know not; but in 1734, his translation out of the Arabic, of Al-Mesra, or Mahomet's Journey to Heaven, was

published. In the dedication, which was addressed to Mr. Mackrell, of Norwich, it is said to be a posthumous work. It is the only piece of his that ever was printed; and I have heard him read it in manuscript. When I knew him he seemed to be about forty, though his sedentary and studious way of life might make him look older than he really was. His person was thin and meagre; his stature moderately tall; and his air and walk had all the little particularities observed in a person of his profession. His memory was extraordinary. His pupils frequently invited him to spend an evening with them, when he would often entertain us with long and curious details out of the Roman, Greek, and Arabic histories. His morals were good; he was addicted to no vice; was sober and temperate, modest, and diffident of himself, without any tincture of conceitedness or vanity. In his lectures he would frequently observe to us, that such an idea in Hebrew resembled one in Greek or Latin; then he would make a pause, and seem to recall his words, and ask us whether it were not so? So much industry and

merit met with little reward, and procured him a subsistence not much better than what his trade might have produced; as I remember, his subscriptions amounted to no more than 20*l.* or 30*l.* a year. That part of learning which he excelled in, was cultivated and encouraged by few. Unfortunately for him, the Rev. Mr. Gagnier, a French gentleman, skilled in the Oriental tongues, was in possession of all the favours the University could bestow in this way, for he was recommended by the heads of houses to instruct young gentlemen; and employed by the professors of those languages to read public lectures in their absence. Such uncommon attainments in a person who made so mean an appearance, led some to suspect that he was a Jesuit under this disguise. Those suspicions were heightened by his modesty and diffidence, his affecting sometimes to talk of foreign cities and countries, his frequenting the University church only, where, by way of exercise, the sermons treat more of speculative and controversial points than practical ones; but those suspicions were without any other foundation; for after

I left the University, I lived in a family where I met with a woman who was a native and inhabitant of Norwich, who came there on a visit: I took this opportunity of making many inquiries about him; she confirmed many of the particulars before mentioned, and assured me that she knew him from a child; that he was born and bred up in the city, and never heard or knew that he was absent from it any considerable time, till his removal to Oxford.

The memory of so extraordinary a person, who was so striking an example of diligence and industry, deserves to be perpetuated. Such an attempt is an act of justice due to such merit, and cannot but be of service to the world. I heartily wish that these imperfect memoirs may induce one of his fellow-citizens to correct, improve, and complete them; especially since the late reverend Mr. Bloomfield, in his History of the City of Norwich, if I remember right, takes no notice of a man, who did honour to the place of his nativity and his country.

Z. A.

*March*, 1755.

## *A Letter from Mr. Samuel Lee to Jonathan Scott, Esq.*

SIR,

IN conformity to your request, I now proceed to give you a detail of my pursuits in languages, with some circumstances of my life connected therewith.

The first rudiments of learning I received at a charity school, at Longnor,* in the county of Salop, where I was born, which is a village situated on the Hereford road, about eight miles from Shrewsbury. Here I remained till I attained the age of twelve years, and went through the usual gradations of such institutions, without distinguishing myself in any respect; for as punishment is the only alternative generally held out, I, like others, thought it sufficient to avoid it. At the age above mentioned, I was put out apprentice to a carpenter and joiner, by

* Founded and endowed by the family of Corbett, owners of that estate.

Robert Corbett, Esq. in which, I must confess, I underwent hardships, seldom acquiesced in by boys of my age; but as my father died when I was very young, and I knew it was not in the power of my mother to provide better for me, as she had two more to support by her own labour, I judged it best to submit. About the age of seventeen I formed a determination to learn the Latin language; to which I was instigated by the following circumstances. I had been in the habit of reading such books as happened to be in the house where I lodged; but meeting with Latin quotations, found myself unable to comprehend them. Being employed about this time in the building of a Roman Catholic chapel, for Sir Edward Smith, of Actonburnel, where I saw many Latin books, and frequently heard that language read, my resolution was confirmed. I immediately bought Ruddiman's Latin Grammar, at a book-stall, and learnt it by heart throughout. I next purchased Corderius' Colloquies, by Loggan, which I found a very great assistance to me, and afterwards obtained Entick's Latin Dictionary; also

soon after Beza's Testament, and Clarke's Exercises. There was one circumstance, however, which, as it had some effect on my progress, I shall mention in this place. I one day asked one of the Priests, who came frequently to us, to give me some information of which I was then in want, who replied, that "charity began at home." This was very mortifying, but it only served as a stimulus to my endeavours; for, from this time, I resolved, if possible, to excel even him. There was one circumstance, however, more powerful in opposing me, and that was poverty. I had, at that time, but six shillings per week to subsist on, and to pay the expences of washing and lodging; out of this, however, I spared something to gratify my desire for learning, which I did, though not without curtailing myself of proper support. My wages were, however, soon after raised one shilling a week, and the next year a shilling more; during which time I read the Latin Bible, Florus, some of Cicero's Orations, Cæsar's Commentaries, Justin, Sallust, Virgil, Horace's Odes, and Ovid's Epistles. It may be asked, how

I obtained these books? I never had all at once, but generally read one and sold it, the price of which, with a little added to it, enabled me to buy another, and this being read, was sold to procure the next. I was now out of my apprenticeship, and determined to learn the Greek. I bought therefore a Westminster Greek Grammar, and soon afterwards procured a Testament, which I found not very difficult with the assistance of Schrevelius' Lexicon. I bought next Huntingford's Greek Exercises, which I wrote throughout, and then, in pursuance to the advice laid down in the Exercises, read Xenophon's Cyropædia, and soon after Plato's Dialogues, some part of the Iliad and Odyssey of Homer, Pythagoras's Golden Verse, with the Commentary of Hierocles, Lucian's Dialogues of the Dead, and some of the Poetæ Minores, with the Antigone of Sophocles. I now thought I might attempt the Hebrew, and accordingly procured Bythner's Grammar, with his Lyra Prophetica; and soon after obtained a Psalter, which I read by the help of the Lyra. I next purchased Buxtorf's Grammar and Lexicon, with a

Hebrew Bible; and now I seemed drawing fast towards the summit of my wishes, but was far from being uninterrupted in these pursuits. A frequent inflammation in my eyes, with every possible discouragement from those about me, were certainly powerful opponents; but habit, and a fixed determination to proceed, had now made study my greatest happiness; and I every day returned to it, rather as a source of rest from manual labour; and though I felt many privations in consequence, it amply repaid me in that solitary satisfaction, which none, but a mind actuated as mine was, could feel. But to return: chance had thrown in my way the Targum of Onkelos; and I had a Chaldaic Grammar, in Bythner's Lyra, with the assistance of which and of Schindler's Lexicon, I soon read it. I next proceeded to the Syriac, and read some of Gutbir's Testament, by the help of Otho's Synopsis, and Schindler's Lexicon. I had also occasionally looked over the Samaritan; but as the Samaritan Pentateuch differs little from the Hebrew, except in a change of letters, I found no difficulty in reading

it, in quotations, wherever I found it; and with quotations I was obliged to content myself, as books in that language were entirely out of my reach.

By this time I had attained my twenty-fifth year, and had got a good chest of tools, worth I suppose about £25. I was now sent into Worcestershire, to superintend, on the part of my master, Mr. John Lee, the repairing of a large house, belonging to the Rev. Mr. Cookes. I began now to think it necessary to relinquish the study of languages; as I perceived, that however excellent the acquisition may have appeared to me, it was in my situation entirely useless. I sold my books and made new resolutions. In fact, I married, considered my calling as my only support; and some promises and insinuations had been made to me which seemed of a favourable nature in my occupation. I was awaked, however, from these views and suggestions by a circumstance, which gave a new and distressing appearance to my affairs; a fire broke out in the house we were repairing, in which my tools and with them all my views and hopes were consumed. I was now cast

on the world without a friend, a shilling, or even the means of subsistence. This, however, would have been but slightly felt by me, as I had always been the child of misfortune, had not the partner of my life been immerged in the same afflicting circumstances. There was, however, no alternative, and I now began to think of some new course of life, in which my former studies might prove advantageous. I thought that of a country schoolmaster would be the most likely to answer my purpose: I therefore applied myself to the study of Murray's English Exercises, and improved myself in arithmetic. There was, however, one grand objection to this, I had no money to begin; and I did not know any friend who would be inclined to lend. In the meantime the Rev. Archdeacon Corbett* had heard of my attachment to study, and having been informed of my being in Longnor, sent for me in order to inform himself of particulars. To him I communicated my circumstances, and it is to his goodness

* Nephew and successor to Robert Corbett, Esq. before mentioned.

that I am indebted for the situation I at present fill, and for several other very valuable benefits which he thought proper, generously, to confer. My circumstances since that time are too well known to you to need any further elucidation. It is through your kind assistance I made myself thus far acquainted with the Arabic, Persian, and Hindoostanee Languages; of my progress in which you, Sir, are undoubtedly the best judge.*

I am, Sir,

with every possible respect,

Your much obliged and very humble servant,

*Blue School, Shrewsbury,* SAMUEL LEE.
*April* 26, 1813.

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* Mr. Lee was introduced to me by Mr. Archdeacon Corbett. The assistance he so gratefully speaks of, from myself, was chiefly in the loan of books, and directing him in pronunciation; he wanted no other. In the course of a few months he was able not only to read and translate from any Arabic or Persian manuscript, but to compose in those languages. Since my residing at Bath, he has sent me translations, into Arabic and Persian, of several of Dr. Johnson's Oriental Apologues in the Rambler, and of Addison's Vision of Mirza, in the Spectator. They are wonderfully well

done; and in this opinion I am not singular, as they have met also the approbation of Mr. James Anderson, whose abilities as an Orientalist, are sufficiently established to render his applause highly satisfactory. Mr. Lee, in addition to his knowledge of the dead and Eastern languages, has made also considerable proficiency in French, German, and Italian. With his amazing facility of acquiring languages he possesses taste for elegant composition, and has no slight poetical talents, of which I have seen some specimens in English and Latin; also a Parody of Gray's Ode to Adversity, in Greek Sapphic verse, which I am informed by judges, for I am myself no Grecian, is a surprising effort of self-instructed genius. His present situation is that of Master of a small Charity Foundation in Shrewsbury, but he also attends two schools as teacher of arithmetic, and at a few private houses as instructor, in Persic and Hindoostanee, to the sons of gentlemen, who expect appointments in the civil or military service of the Honourable East India Company; and the progress made by his pupils shews, that he has the talent of conveying knowledge to others, an art not always possessed by the learned.

# EPISTOLA*

## *ABÆLARDI AD VIRGINES PARACLETENSES,*

## DE STUDIO LITERARUM.

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BEATUS HIERONYMUS in eruditione Virginum Christi plurimum occupatus, inter cætera, quæ, ad ædificationem earum scribit, sacrarum studium literarum eis maximè commendat, et ad hoc eas non tam verbis hortatur, quàm exemplis invitat: memor quippe sententiæ, qua Rusticum instruens ait, *Ama scripturarum scientiam, et carnis vitia non amabis.*——— Et quoniam, juxta illud Gregorianum, *à minimis quisque inchoat ut ad majora perveniat;* præmittere juvat quanta diligentia Virgunculas in sacris imbuere literis studuerit. Unde, ut omittam cætera, illud nunc in medium procedat, quod ad Lætam de institutione filiæ suæ Paulæ, propter morum doctrinam, tradit hanc literarum disciplinam. *Sic eru-*

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* Ex editione Ricardi Rawlinson, Lond. 1718, "a prioris editionis erroribus purgata," ut præ se fert.

*dienda est*, inquit, *anima, quæ futura est templum Dei. Fiant ei literæ vel buxeæ, vel eburneæ, et suis nominibus appellentur. Ludat in eis, ut et lusus ipse* eruditio sit. Et non solùm ordinem teneat literarum, ut memoria nominum in canticum transeat; sed et ipse inter se crebro ordo turbetur, et mediis ultima, primis media misceantur, ut eas non sono tantùm, sed et visu noverit. Cùm vero cœperit trementi manu stylum in cera ducere, vel alterius superposita manu teneri regantur articuli, vel in tabula sculpantur elementa; ut per eosdem sulcos inclusa marginibus trahantur vestigia, ut foras non queant evagari. Syllabas jungat ad præmium, et quibus illa ætas deliniri potest, munusculis invitetur. Habeat in discendo socias, quibus invideat, quarum laudibus mordeatur. Non objurganda est, si tardior sit: sed laudibus excitandum est ingenium, et ut† vicisse gaudeat, et victa doleat. Cavendum imprimis, ne oderit studia, ne amaritudo eorum, præcepta in infantia, ultra rudes annos transeat. Ipsa nomi-*

* Forsan *ipsa*. † Forsan *ut et*.

*na, per quæ consuescit paulatim verba contexere, non sint fortuita, sed certa, et coacervata de industria, Prophetarum videlicet, atque Apostolorum; et omnis ab Adam Patriarcharum series de Matthæo Lucáque descendat: ut, dum aliud agit, futuræ memoriæ præparetur. Magister probæ ætatis et vitæ, atque eruditionis est eligendus: nec, puto, erubescet vir doctus id facere in propinqua, vel nobili virgine, quod Aristoteles fecit in Philippi filio: ut ipse librariorum vilitate initia traderet literarum. Non sunt contemnenda quasi parva, sine quibus magna consistere non possunt. Ipse elementorum sonus, et prima institutio præceptorum aliter de erudito, aliter de rustico ore profertur. Nec discat in tenero, quod ei postea de discendum est. Difficulter traditur, quod rudes animi perbiberunt.* ——— ——— ——— ——— Ut autem pronuntiationem scripturæ commendet memoriæ, certam et ipse lectionis mensuram singulis diebus vult præfigi: quam cum memoriter persolvat, nec solum Latinis, verum etiam Græcis literis operam dari præcipit, cum utræque linguæ tunc Romæ frequentarentur, et

maximè propter scripturas de Græco in Latinum versas: ut eas ex origine sua melius cognosceret, ac verius dijudicare posset. Nondum enim Hebraicæ veritatis translatione Latinitatis* utebatur. Ait itaque: *Reddat tibi pensum quotidie de scripturarum floribus carptum. Ediscat Græcorum versuum† numerum. Sequatur statim et Latinæ eruditio: quæ si non ab initio os tenerum composuerit, in peregrinum sonum lingua corrumpitur, et externis vitiis sermo patrius sordidatur. Pro gemmis et serico divinos codices amet, in quibus non auri, et pellis Babylonicæ vermiculata pictura, sed ad fidem placeat emendata et erudita distinctio. Discat primo Psalterium, his se canticis avocet, et in proverbiis Salomonis erudiatur ad vitam. In Ecclesiaste consuescat, quæ mundi sunt, calcare. In Job virtutis et patientiæ exempla sectetur. Ad Evangelia transeat, nunquam ea depositura de manibus. Apostolorum Acta et Epistolas tota cordis imbibat voluntate. Cumque*

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* Pro *Latinitatis* forsan legendum *Latini id ætatis utebantur* vel *Latina.*

† Versum, ed. Rawl.

*pectoris sui cellarium his opibus locupletaverit, mandet memoriæ Prophetas, Heptateuchum, et Regum, et Paralipomenon libros, Esdræ quoque et Hester volumina. Ad ultimum, sine periculo discat Canticum Canticorum: ne, si in exordio legerit, sub carnalibus verbis spiritualium nuptiarum Epithalamium non intelligens, vulneretur. Caveat omnia apocrypha, et, si quando ea non ad dogmatum veritatem, sed ad signorum reverentiam legere voluerit, sciat non eorum esse, quorum titulis prænotantur, multaque his admixta vitiosa, et grandis esse prudentiæ aurum in luto quærere. Cypriani opuscula semper in manu teneat. Athanasii Epistolas et Hilarii libros inoffenso decurrat pede. Illorum tractatibus, illorum delectetur ingeniis, in quorum libris pietas non vacillat. Cæteros sic legat, ut magis judicet, quam sequatur. Respondebis: Quomodo hæc omnia mulier sæcularis, in tanta frequentia hominum, Romæ custodire potero? Noli ergo subire onus, quod ferre non potes; sed, postquam ablactaveris eam cum Isaac, et vestieris cum Samuele, mitte aviæ et amitæ. Redde pretiosissimam gemmam cubiculo Mariæ, et cunis Jesu vagi-*

*cutis impone. Nutriatur in Monasterio: sit inter virginum choros: jurare non discat: mentiri sacrilegium putet: nesciat saeculum: vivat angelice: sit in carne sine carne: omne hominum genus sui simile putet. Et, ut cætera taceam, certe te liberet servandi difficultate, et custodiæ periculo. Melius est tibi desiderare absentem, quam pavere ad singula. Trade Eustochio parvulam: illam primis miretur ab annis; cujus et sermo, et incessus, et habitus doctrina virtutum* est. Sit in gremio aviæ, quæ longo usu didicit nutrire, servare, docere virgines. Anna filium, quem Deo voverat, postquam obtulit in tabernaculo, nunquam recepit. Ipse, si Paulam miseris, et magistrum me, et nutritium spondeo; gestabo humeris, balbutia enex verba formabo, multo gloriosior mundi Philosopho, qui non Regem Macedonum, Babylonio periturum veneno; sed ancillam et Sponsam Christi erudiam, regnis cœlestibus offerendam.* Perpendite, Sorores in Christo carissimæ, pariter et conservæ, quantam curam tantus Ecclesiæ Doctor

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* Virtutem, ed. Rawl.

in eruditione unius parvulæ susceperit, in qua tam diligenter cuncta distinxerit, quæ necessaria doctrinæ decreverit, ab ipso Alphabeto sumens exordium. —— —— —— Ut autem de parvulis ad majores transeamus virgines, quas plurimum semper provocat ad studium literarum, tam eis videlicet scribendo quæ legant, quam eas laudando de assiduitate legendi vel discendi. Quid ad Principiam virginem de Psalmo quadragesimo quarto scribens, dicat, audiamus. *Scio me, Principia in Christo filia, a plerisque reprehendi, quod interdum scribam ad mulieres, et fragiliorem sexum moribus præferam: et idcirco debeo primum obtrectatoribus meis respondere, et sic venire ad disputatiunculam, quam rogasti. Si viri de scripturis quærerent, mulieribus non loquerer. Si Barach ire ad prælium voluisset, Debora de victis hostibus non triumphasset.* Et post aliqua: *Apollo, virum Apostolicum, et in lege doctissimum, Aquila et Priscilla erudiunt, et instruunt eum de via Domini. Si doceri à fœmina non fuit turpe Apostolo, mihi quare turpe sit, post viros docere et fœminas? Hæc et istiusmodi, σιμωνιαν filia, perstrinxi breviter, ut*

*nec te pœniteret sexus tui, nec viros suum nomen erigeret, in quorum condemnationem, fœminarum in scripturis sanctis vita laudatur.* Juvat post virgines, intueri de viduis, quantum et ipsæ in studio sacrarum literarum ipsius testimonio et laude profecerint. Scribens igitur idem Doctor ad eandem virginem Principiam, de vita Sanctæ Marcellæ, sicut illa postulabat, inter virtutum ejus insignia, *Divinarum*, inquit, *scripturarum incredibilis erat ardor.* ——— ——— ——— De cujus studio in sacris literis idem Doctor Proœmio lib. 1. in Epistolam Pauli ad Galatas, ad exhortationem vestram ita meminit. *Scio equidem ardorem ejus, scio fidem (quam flammam semper habeat in pectore) superare sexum, oblivisci hominis, et, divinorum voluminum tympano concrepante, rubrum hujus sæculi pelagus transfretare. Certe cum Romæ essem, nunquam tam festina me vidit, ut non de scripturis aliquid interrogaret. Neque vero more Pythagorico, quicquid responderam, rectum putabat, nec sine ratione præjudicata apud eam valebat auctoritas: sed examinabat omnia, et sagaci mente universa pensabat, ut me sentirem*

*non tam discipulam habere quam judicem.* Tantum eo tempore in sanctis fæminis, sicut et in viris, studium fervebat literarum, ut nequaquam suæ linguæ disciplina contentæ, ipsos scripturarum rivulos, quos habebant, ab ipsis inquirerent fontibus; nec inopiam unius linguæ sibi crederent sufficere. Unde et illud est supra memorati Doctoris ad Paulam de morte Blesillæ filiæ suæ, sic inter cætera in ejus præcipuam laudem scribentis; *Quis sine singultibus transeat orandi instantiam, nitorem linguæ, memoriæ tenacitatem, acumen ingenii? Si Græce loquentem audisses, Latine eam nescire putares. Si in Romanum sonum lingua se verteret, nihil omnino peregrini sermo redolebat. Jam vero, quod in Origene quoque illo Græcia tota miratur, in paucis non dicam mensibus, sed diebus, ita Hebraicæ linguæ vicerat difficultates, ut in discendis canendisque Psalmis cum matre contenderet.* Ipsam quippe matrem ejus Paulam, nec non et alteram ipsius filiam Eustochium, virginem Deo dicatam, in eodem studio literarum atque linguarum non minus occupatas esse idem non præterit Doctor. Sic quippe de his

commemorat, vitam ipsius Paulæ scribens, et de ipsa dicens: *Nihil ingenio ejus docilius. Tarda erat ad loquendum, velox ad audiendum, memor illius præcepti: Audi Israel, et tace. Scripturas sanctas tenebat memoriter. Denique compulit me, ut vetus et novum instumentum cum filia, me disserente, perlegeret. Quod propter verecundiam negans, propter assiduitatem tamen et crebras postulationes ejus, præstiti, ut docerem quod didiceram. Sicubi hæsitabam, et nescire me ingenue consitebar: nequaquam mihi volebat acquiescere: sed jugi interrogatione cogebat, ut e multis variisque sententiis, quæ mihi videretur probabilior, indicarem. Loquar et aliud, quod forsitan æmulis videatur incredibile. Hebræam linguam, quam ego ab adolescentia multo labore ac sudore ex parte didici, et indefatigabili meditatione non desero, ne ipse ab ea deserar, discere voluit, consecuta est: ita ut Psalmos Hebraice caneret, et sermonem absque ulla Latinæ linguæ proprietate presonaret. Quod quidem usque hodie in sancta filia ejus Eustochio cernimus. Sciebant quippe Latinorum codicum doctrinam ex Hebraicis et*

*Græcis præcestiæ scriptis: et idioma cujuscumque linguæ ad plenum in peregrina servari ab interprete non posse. Quod tam Hebræi quam Græci de perfectione gloriantes, nostris translatoribus, velut imperfectis, nonnunquam insultare consueverunt, talem in argumentum similitudinem afferentes, quod quilibet liquor in* plura vasa vicissim transfusus, plenitudine sua necessario minuitur, nec ejus quantitas in cæteris vacis potest reperiri, quam in priore habuit. Unde et illud sæpe accidit, quod cum aliquibus testimoniis Judæos arguere nitimur, facile nos refellere solent, qui Hebraicum ignoramus, ex translationum, ut aiunt, nostrarum falsitate.* Quod sapientissimæ mulieres prædictæ diligenter attendentes, nequaquam propriæ linguæ doctrina contentæ fuerunt: ut non solum suos instruere, verum etiam alios refellere possent, et de limpidissima fontis aqua sitim suam reficerent. Ad quod maxime, ni fallor, ipse Hieronymus, harum peritus linguarum, suo provocaverat exemplo. Cujus qui-

* *id*, ed. Rawl.

dem peritiæ perfectionem quanto labore vel expensis acquisierit, ad Pammachium et Oceanum scribit his verbis: *Dum essem invenis, miro discendi ferebar ardore, nec, juxta quorundam præsumptionem, ipse me docui. Apollinarium Laodicenum audivi Antiochiæ frequenter, et colui: et cum me in Sanctis Scripturis erudiret, nunquam illius contentiosum super sensu dogma suscepi. Jam canis spargebatur caput et* * *magistrum potius, quam discipulum decebat. Perrexi tamen Alexandriam, audivi Didymum. In multis ei gratias ago: quod nescivi, didici: quod sciebam, illo docente non perdidi. Putabant me homines sinem fecisse discendi: veni rursum Hierosolymam at Bethleem: quo* † *labore, quo pretio Barrabanum nocturnum habui præceptorem: timebat enim Judæos, et mihi se alterum exhibebat Nicodemum. Horum omnium frequenter*

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* Forsan *ut magistrum potius, quam discipulum decebat: perrexi tamen—*

† Forsan *Bethleem; (quo labore! quo pretio!)* id est, longa peregrinatione et expensis plurimis veni Hierosolymam et Bethleem.

*in opusculis meis facio mentionem.* Hunc zelum tanti Doctoris, et sanctarum fæminarum in scripturis divinis considerans, monui, et incessanter implere vos cupio, ut dum potestis, et matrem harum peritam trium linguarum habetis, ad hanc studii perfectionem feramini: ut quæcumque de diversis translationibus oborta dubitatio fuerit, per vos probatio terminari possit. Quod et ipse Dominicæ crucis titulus Hebraice, Græce, et Latine scriptus non incongrue præfigurasse videtur, ut in ejus Ecclesia ubique terrarum dilatata, harum linguarum, quæ præeminent, abundaret doctrina; quarum literis utriusque testamenti comprehensa est scriptura. Non longa peregrinatione, non expensis plurimis, pro his linguis addiscendis, opus vobis est, ut Beato accidit Hieronymo: cum matrem, ut dictum est, habeatis ad hoc studium sufficientem. ——— ——— ———

Magisterium habetis in matre, quod ad omnia vobis sufficere, tam ad exemplum scilicet virtutum, quam ad doctrinam literarum potest; quæ non solum Latinæ, verum etiam tam Hebraica

quam Græcæ non expers literaturæ, sola hoc tempore illam trium linguarum adepta peritiam videtur, quæ ab omnibus in Beato Hieronymo, tanquam singularis gratia, prædicatur, et ab ipso in supradictis venerabilibus fæminis maxime commendatur. ——— ——— ——— Unam vero ad Romanos scriptam Pauli novimus Epistolam, ut parum a nobis habere nos Latini gloriemur, et quantum nobis aliorum sunt doctrinæ necessariæ cogitemus: quas ad plenum si cognoscere studeamus, in ipso fonte magis quam in rivulis translationum perquirendæ sunt: præsertim cum earum diversæ translationes ambiguitatem magis, quam certitudinem lectori generent. Non enim facile est idioma, id est proprietatem, cujuscunque linguæ, sicut et supra meminimus, translationem servare, et ad singula fidam interpretationem accommodare: ut quælibet ita exprimere possimus in peregrina, sicut dicta sunt in propria lingua. Nam et in una lingua cum aliquid exponere per aliud volumus, sæpe deficimus: cum verbum proprium quod apertius id exprimere possit, non habeamus. Novimus

& Beatum Hieronymum apud eos præcipue trium harum linguarum peritum, multum in translationibus suis, et in commentariis earam a se ipso nonnunquam dissidere. Sæpe namque in expositionibus suis dicit: *Sic habetur in Hæbræo*, quod tamen in translationibus ejus secundum Hebraicum, ut ipsemet asserit, factis non reperitur. Quid igitur mirum si diversi Interpretes ab invicem discrepent, si unus etiam nonnunquam a se dissonare inveniatur? Quisquis ergo de his certus esse desiderat, non sit contentus aqua rivuli, sed puritatem ejus de fonte inquirat et hauriat. Hac enim ratione et translatio Beati Hieronymi, quæ novissima fuit, et* de ipso Hebraico vel Græco, prout ipse potuit, tanquam ab origine fontis, diligentius requisivit, veteres apud nos translationes superavit: et supervenientibus novis, sicut in lege scriptum est, vetera projecta sunt. Unde et Daniel,† *Pertransibunt*, inquit, *plurimi, et multiplex erit scientia.* Facit Hieronymus suo tem-

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* *Quam* deesse videtur ante *de ipso*.

† Prophet. Daniel. cap. xii. com. 4.

pore quod potuit, et quasi solus in lingua peregrina: nec fidelem, sed Judæum habens interpretem, cujus auxilio plurimum nitebatur, sicut et ipse testatur, multis displicuit, quod translationes jam factas sufficere non credidit: et quia perstitit in proposito, vicit, adjuvante Deo, tanquam illud Ecclesiastis attendens et complens:* *Ad fontem unde exeunt, flumina revertuntur, ut iterum fluant.* Quasi fons origo† translationum scripturæ sunt illæ, à quibus ipse fuerit; et cito translationes, tanquam mendaces, repulsæ deficiunt, si ab origine sua deviare, et ad ipsam per concordiam recurrere non probentur. At ne ad omnia unum hunc interpretem sufficere credamus, tanquam peritiæ perfectionem de singulis adeptum, maxime in Hebraico, ubi apud nos præeminere dicitur, ipsius super hoc testimonium audiamus, ne plus ei quam habeat, imputare præsumamus. Scribit super hoc ad Domnionem

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* Ecclesiast. cap. i. com. 7.

† Forsan *fontis origo*, ut *fontis origine*, et *ortu fontis*, in proximis paginis.

et Rogatianum, et contra accusatorem, his verbis. *Nos, qui Hebreæ linguæ saltem parvam habemus scientiam, et Latinus nobis utcunque sermo non deest, et de aliis magis possumus judicare, et ea, quæ ipsi intelligimus, in nostra lingua promere.* Felix illa anima est, quæ in lege Domini meditans die ac nocte, unamquamque scripturam in ipso ortu fontis quasi purissimam aquam haurire satagit, ne rivos per diversa discurrentes, turbulentos pro claris per ignorantiam vel impossibilitatem sumat: et quod biberat, evomere cogatur. Defecit jambudum hoc peregrinarum linguarum viris studium, et cum negligentia literarum, scientia periit earum. Quod in viris amisimus, in fæminis recuperemus; et ad virorum condemnationem, et fortioris sexus judicium, rursum Regina Austri sapientiam veri Salomonis in vobis exquirat.———

FINIS.

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——————*Idem,* 2 vol. *large paper,* *ib.* 1743

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